

Colored American Magazine

Volume XI

JULY, 1906

Number 1

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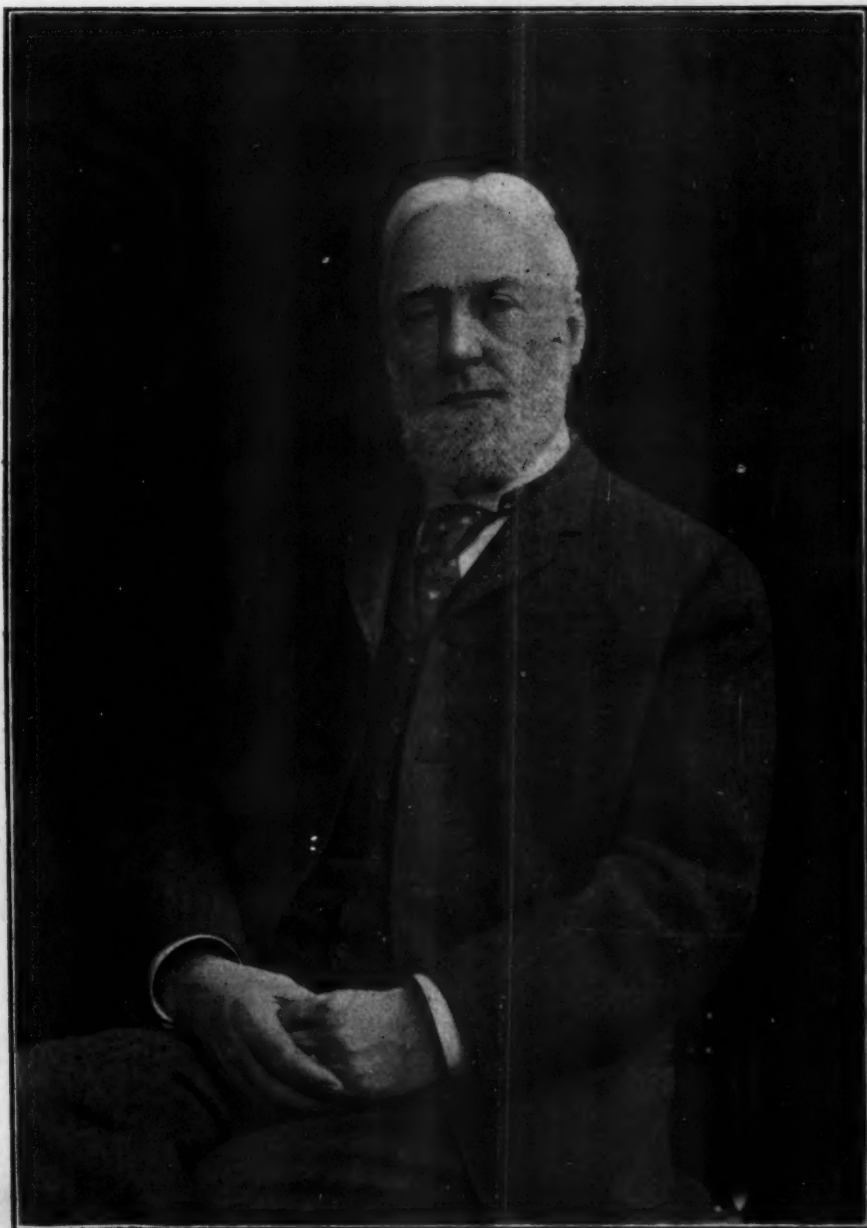
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THE COLORED AMERICAN MAGAZINE.

VOL. XI.

JULY, 1906.

NO. 1

❖ ❖ THE MONTH ❖ ❖

DURING the past month there has been organized in New York what is known as the Committee for the Improvement of the Industrial Condition of the Negro in New York. New York has one of the largest Negro populations of any city in the United States. This colony is constantly receiving accessions from other parts of the United States, particularly from the South, and from the West Indies. All the evils that necessarily arise from the concentration in large cities of a crude people, unacquainted with the dangers and the temptations of city life, are intensified in the case of these immigrants because they are denied, to a greater or less extent, the opportunities to labor at the trades and are driven to kinds of menial employments which enforce the sort of dependent and irregular mode of life which is next door and frequently leads to a criminal existence.

One purpose of the committee, which is composed of representative colored men and members of the white race who have been for some time interested in

the subject of Negro education in the South, is first of all to get at the facts in regard to the situation of Negroes in New York and, having these, to put itself in a position to direct and advise such efforts as are already being made or may subsequently be undertaken for the improvement of conditions. In another part of this number of *THE COLORED AMERICAN MAGAZINE* will be found a more extended article upon this committee and the work it proposes to do.

Negro Criminals in New York

The need for some organization among the Negroes which should seek to exert a helpful, directing and controlling influence upon the Negro community in this city has long been apparent. Every year increases the friction between the races. To a large extent this friction is due to the fact that, as a race, we do not and hitherto have not been able to exercise the same sort of direction and control over the masses of our people as do, for instance, the Jews. A recent writer in the "*Harper's Weekly*," a

former Police Commissioner of New York, said:

One of the most troublesome and dangerous characters with which the police have to deal is the Tenderloin type of Negro. In the male species this is the overdressed, flashy, bejewelled loafer, gambler, and, in many instances, general criminal. These fellows are a thorough disgrace to their race and have a very bad effect on decent colored people who come here from the South and other parts of the country. They never work, and they go heavily armed, generally carrying, in addition to the indispensable revolver, a razor. When in pursuit of plunder or out for revenge or actuated by jealousy, they use both weapons with deadly effect. If anything, the razor is the worse thing of the two. In one case, one of these desperadoes almost cut a man in two with a razor, and in several instances they have inflicted fearful wounds on policemen.

If they sleep at all, it is in the daytime, for they are out at all hours of the night. In the afternoon they can be seen sunning themselves in front of their favorite saloons and gambling houses, like snakes coming out of their holes. They pride themselves on being mashers, and generally have one or more unfortunate women in their trade whose earnings from a life of shame they appropriate. They swindle by all forms of gaming and every other way those honest members of their own race who work hard and honestly. One of these fellows will get hold of an honest Negro coachman, or waiter, as soon as he gets to New York, and not only will he rob him, but before he is through with him he will probably make him as bad as himself. They are impudent and arrogant in their manner, and will block the sidewalks until white women have to go around to get past them, running the risk at the same time of being in-

sulted. Some of them develop into thieves and dangerous criminals.

The Negro loafer is a more dangerous character than the white cadet, as he is subject to violent fits of jealousy, and when filled up with the raw alcohol which is dispensed in the neighborhood, murder comes natural and easy to him. The well-to-do Negroes, who run these places, make quite a show in politics, generally belonging to the political organizations in the district and promising many votes on election day. They will shamelessly make bargains to sell votes of their own race to white politicians, and they are both grafters and givers of graft. The first people who should undertake to drive these fellows out of the city and into the workhouse are the respectable, educated, and well-to-do Negroes themselves. I had no hesitation in saying this to a delegation of well-to-do colored men headed by a well-known Negro divine. The race prejudices and brutality of white ruffians is no excuse for a failure of the better educated and progressive members of the Negro race to repudiate openly and emphatically these men and women who bring disgrace upon them as a whole. If one of these Negro ruffians gets in trouble, either with the police or a white citizen, he is apt to appeal to the better class of Negro on the ground that he is being made the object of race hatred and prejudice in order to excite their sympathies; and it is in this wise that some of the riots and fierce outbreaks which have disgraced the city have been brought about in recent years.

No doubt there is much to be said on either side of this question. Few people, not even the Police Commissioners, understand the actual conditions, the motives and the provocations which make the colored people of New York what they are. But this merely indi-

cates the necessity for the existence of some such organization as the Committee for the Improvement of the Industrial Condition of the Negro. At bottom the Negro question, North and South, is the labor question.

Another Reply to Charles Francis Adams

The article of Charles Francis Adams in the "Century" for May, from which THE COLORED AMERICAN MAGAZINE quoted some excerpts last month, has received a new reply from an unexpected source, namely, from a Southern white man, Henry Stillwell Edwards, whose article is printed elsewhere in this number of the magazine. Mr. Edwards belongs to one of the "first families of Georgia." He is a novelist of note, and a successful short story writer. He has been actively engaged in journalism for twenty-five years, working mostly on Georgia papers; is a graduate of the University of Georgia and a warm personal friend of many Northern philanthropists and publicists. President Roosevelt greatly admires him, and in 1902, when the new policy with regard to the South was established, Mr. Edwards was appointed Postmaster at Macon, his home, and one of the three referees of Georgia, the other two being Major John Hanson and Hon. Walter H. Johnson. Mr. Edwards is rated as a staunch friend to the Negroes of his state, and is identified with the black side of the Republican party. He has carefully studied the condition of both the urban and rural Negro, and it may be said that he writes with some authority, certainly with intelligence. His prominence in

the South is indicated by the fact that in 1904 he was elected to represent the South in the nominating speeches of Theodore Roosevelt at the Chicago Convention.

In Memory of Judge Albion W. Tourgee

On Decoration day at Mayville Cemetery, Milwaukee, a monument was unveiled to the honor and memory of Hon. Judge Albion Tourgee, soldier, patriot, author and friend of the Negro race. Probably no book yet written has done more to rescue from the scorn and derision, the fame of the men who were engaged in the work of Reconstruction in the South than Judge Tourgee's "A Fool's Errand." In the North the book is well nigh forgotten, but in the South and among those who are now suffering from the "reaction," it is still a great source of consolation to know that one man who knew has had the power and the courage to set the facts forth as they were.

The address upon the occasion of the dedication of the Tourgee monument was delivered by Albert Moot, of Buffalo. He said in part:

The busy world has moved on, and it is well that in dedicating this monument we recall briefly the message of his life. He believed with all his heart, from his youth up, in the cardinal principles of the Declaration of Independence. It was his thought at all times that however unequal men might be in native ability, that before the bar of justice all men are equal, and the government of this country was founded to guarantee such equality of right. He thought slavery gave the lie to equality of right, and when slavery was abolished, it was his idea that even the slave should have

an equal right to vote, to acquire property and to enjoy the blessings of a free man in a free country. No man would have been more ready than he to concede the wisdom of an educational qualification as a prerequisite to the enjoyment of the suffrage, but he thought that such a qualification could not be properly applied to the slave, if the poor white of the South, often unequal to the slave in ability, learning or otherwise, was to be exempted from such a qualification. If any are disposed to question his position, let them reflect upon his close study of it as a soldier during the war, and as an inhabitant of North Carolina for sixteen years after the war. If it be said that many Southern men have taken a different view of the question, let it be remembered that many of these men believed in and defended slavery, and have but slowly seen the new light, and are but slowly adjusting themselves to it.

The Fifteenth Amendment

In view of the repeated suggestion one hears from Southern politicians that the Fifteenth Amendment should be repealed, it is interesting to know that on the 30th of May, the day which Northern people have set apart to recall the memories and the lessons of the great war, men are saying such things as Mr. Moot said at the dedication of the Tourgee monument.

"It may well be questioned to-day," he said, "whether in the long run, a better result would have been worked out than will finally be obtained, despite the blundering and the mistakes of both sides during the years that immediately followed the Civil War. The South having finally, selfishly, even unjustly, required various qualifications as a necessary prerequisite to the exercise of

the suffrage, in spite of the unjust grandfather and other clauses among them, time will probably bring about a true solution of the Negro problem. As the Negro accumulates property and obtains education, and shows himself worthy, his white neighbor will have no objection to his exercise of the suffrage, and if he has, it will do no good, as he will have the legal right to exercise it. Upon the other hand, the shiftless and worthless who are white, who will not qualify themselves for the exercise of the suffrage, will be disqualified, and to them, too, the disqualifications will be applied more and more rigorously, without regard to their color, as time passes and prejudices disappear.

"In considering the mighty advance that has taken place in the solution of the Negro problem since slavery was abolished, we should not overlook the great work of Albion W. Tourgee, a pioneer in this field. Twenty five years ago he was universally recognized as the white man whose leadership had done so much to give the Negro that equality of opportunity, that equality before the law, which were absolutely essential to his progress in accumulating property, in building homes, and in beginning that unending march toward the light of civilization which his white brother began centuries ago. If some Negroes, like Booker T. Washington, have learned that in a democracy the true aristocracy is an aristocracy of character and brains, and not an aristocracy of money, as some appear foolishly to suppose, may we not hope that in time the vast majority of the Negro race, following their leaders, will learn

the same lesson, and act accordingly? But would this lesson have been learned by Booker T. Washington if slavery had not been abolished, if he had not been made equal before the law, and if his white brother had not illuminated his mind by education, thus making it possible for him to learn the lessons long since learned by his white brothers?"



ROScoe CONKLING BRUCE

Decoration Day and Negro Education

Another Decoration day incident which is of special interest to Afro-Americans is the address of Roscoe Conkling Bruce before the Harvard Memorial Society in Sanders Theatre on Decoration day at Harvard. The invitation to deliver this address was an unusual honor, a recognition not merely of his abilities but of

the service that Mr. Bruce is doing his country and his race as head of the Academic Department at Tuskegee Institute. But Mr. Bruce gave a new importance to the event by making it the occasion for an address on Negro education. The point which he sought to emphasize and which gave him his excuse for speaking on that subject

was, that the Negro schoolmaster is the legitimate successor of the Northern soldier in the task of re-establishing free institutions in the Southern states. The work of the latter was destructive; the work of the former is constructive. It is both valuable and important to have pointed out again in this explicit and impressive way that the work of Negro education in the South, which is at present so largely in the hands of Negroes themselves, is a work quite as important and as patriotic, even if it be less thrilling and ruthless as the work of the man with the gun. It was because Harvard recognizes

this fact, no doubt, that a Negro teacher rather than a soldier was invited to make the address this year.

The Hampton Negro Conference

The annual Hampton Negro Conference is in session as this magazine goes to press, June 27, 28 and 29. The chief subject of discussion this year is "housing and hygiene," although the first

day will be given to agriculture. The conference aims to cut down the tremendous death rate from consumption by urging better housing and hygiene. An interesting feature will be the exhibits of a model house, a model room for the prevention of consumption and for the care of an advanced case, and of agricultural implements and methods of cultivating the soil. June 27 will be Farmers' day. Dr. Seaman A. Knapp of the U. S. Department of Agriculture, will describe the method by which farmers in Texas and Louisiana have doubled their crops. Mr. W. T. B. Williams will give an account of the agricultural work in schools for Afro-Americans. Practical methods of farming will be discussed and illustrated by exhibits of various kinds.

June 28 will be devoted to a war on the White Plague. On the last day the delegates will discuss "Civic Conditions," "Charities and Corrections" and "Religion and Morals."

The officers of the Conference are: Principal, H. B. Frissell, Major R. R. Moton, Prof. W. T. B. Williams and Rev. Thomas Jesse Jones, Corresponding Secretary.

Fighting the White Plague

The eleventh annual conference of the Atlanta University, which was held in the early part of June, discusses this year the question of health and mortality. The following figures which were presented at this conference are so important to the welfare of our people that it seems worth while that they should be reproduced here:

DEATH RATE PER THOUSAND LIVING, U. S.		
REGISTRATION AREA:	1890	1900
Colored.....	29.9	29.6
White	19.1	17.3
REGISTRATION STATES:		
Colored.....	27.4	25.3
White	29.5	17.3
CITIES IN REGISTRATION STATES:		
Colored.....	31.5	27.6
White	22.1	18.6
COUNTRY DIST'S. IN REG. STATES:		
Colored.....	18.1	19.0
White	15..	15.4

While the Negro death rate greatly exceeds the white, the improvement is manifest in both races. The greatest enemy of the race is consumption. The following figures illustrate the chief diseases:

DEATHS PER 100,000 LIVING NEGROES:		
	1890	1900
Consumption.....	546	485
Pneumonia.....	279	355
Nervous Disorders.....	333	306
Malaria.....	72	63

The decrease for consumption is very gratifying, but high mortality is still a menace. The increase for pneumonia is part of the general increase in the country.

In regard to children these figures are given:

To every 1,000 living Negro children, there are each year the following number who die:

CHILDREN UNDER 1 YEAR OF AGE:		
	1890	1900
Registration States.....	355	344
Cities	443	397
Country.....	171	219
CHILDREN UNDER 5 YEARS OF AGE:		
	1890	1900
Registration States.....	119	112
Cities	151	132
Country.....	55	67

These figures suggest what is probably the fact that the Negro is dying out in the cities and that without constantly new accessions from the country there

would be a constant tendency for the Negro population of the cities to die out. This is not so remarkable when it is remembered that up to a hundred years ago no city grew by the natural increase of its population. The danger from infectious diseases was so great that every few years a large part of the population was swept out of existence. The people who survived constituted a picked race. One fact brought out by this conference was encouraging. It appears that at the present time Negroes themselves are the prime movers in the efforts to better their conditions. Reports showed that there are 40 hospitals conducted either wholly or in part by Negroes, that there are nearly 200 Negro drug stores and 1,200 practicing physicians. The Atlanta Negro Conference is, to a large extent the creation of Prof. W. E. B. Du Bois.

The resolutions passed by the conference recommend the formation of local anti-tuberculosis leagues.

Negro or "colored"

Considerable discussion has been created during the past month in consequence of a letter written by Booker T. Washington in reply to a letter from T. W. Sims, Representative in Congress from Tennessee. Mr. Sims is concerned about the question whether Congress shall give its official sanction to the name "Negro" or "colored" as a name for the people in this country of African descent. He wrote to Mr. Washington about the matter and finally printed Mr. Washington's reply in the proceedings of the house. In this way it came eventually into the hands of the newspapers. Mr. Washington's letter

was characteristic and interesting. It was as follows:

Tuskegee Normal and Industrial Institute,
Tuskegee, Ala., May 12, 1906.
Hon. T. W. Sims, House of Representatives,
Washington, D. C.:

Dear Sir: In reply to your letter of April 20, let me say that it has been my custom to write and speak of the members of my race as Negroes, and when using the term "negro" as a race designation, to employ the capital "N." To the majority of the people among whom we live I believe this is customary and what is termed in the rhetorics "good usage." That being so, I am not disposed to quarrel with the use of the word on grounds either of logic or science.

It has long seemed to some of our people, however, that the members of my race have been so long in this country and have become so closely identified with it in all their interests and aspirations that they should be given a political rather than a racial designation, and be called "Afro-Americans." On the ground of logic and of science, this latter title is, perhaps, as good a designation as could be devised. But the fact is—and in this I think you will agree with me—the language is not made by either scientists or logicians. Rightly or wrongly, all classes have called us Negroes. We cannot escape from that name if we would. To cast it off now would be to separate us, to a certain extent, from our history, and deprive us of much of the inspiration we now have to struggle on and upward. It is to our credit, not to our shame, that we have risen so rapidly, more rapidly than most other peoples, from savage ancestors through slavery to civilization. For my part, I believe the memory of these facts should be preserved in our name and traditions, as it is preserved in the color of our faces. I do not think my people should be ashamed of their history, nor of any name that people choose in good

faith to give them. Yours truly,
BOOKER T. WASHINGTON.

There are very few people and very few races that have been consulted as to what name they would prefer to be called. Most of us have to put up with the names other people give us, and make the best of them. Booker T. Washington has not only been given the privilege of choosing his own name but the representatives of the people of the United States have even consulted him as to the name he would like for his race. If Negroes have had some disadvantages in this country they have certainly had, also, some special privileges.

Robert C. Ogden

Mr. Robert C. Ogden has been deeply interested in educational matters of the South for a generation. For a number of years his energies were directed mainly to the advancement of the Negro; circumstances restrained his activities. In late years, however, his sympathies and labors have covered the whole South, white and black. Mr. Ogden is regarded as the leading spirit in the movement for extension of the South's public school system, and likewise as the most distinguished educational philanthropist of his period.

With the Hampton Institute he has been identified for thirty years, and with Tuskegee for at least fifteen. Upon the death of George W. Campbell last year, he was elected President of the Tuskegee Institute Board of Trustees. Several years ago Mr. Ogden organized the Southern Educational Conference. At first this conference was composed of perhaps a dozen distinguished educators. Its present mem-

bership includes practically all of the educators at the South, and a large number of Northern educators and publishers. This conference has done more than any other agency to bring the leading men of the North and South to a common understanding.

A few days ago at Kemebankport, Me., where Mr. Ogden was celebrating his seventieth birthday, many of those who have accompanied him on his annual excursion into the South gathered and presented to him a testimonial of goodwill and affection. These friends requested him to name a day when they may give a dinner in his honor, at some place in New York city.

The Negroes are particularly grateful to Mr. Ogden for the interest he has always manifested in their progress.

Extracts from Address of Dr. Washington at Wilberforce College Anniversary

As encouraging and praiseworthy as has been the past, I believe that the great African Methodist Episcopal Church, whose representative Wilberforce is, can lead the way in the future to still higher and greater things in racial progress. In the commercial world, the political world, and in the educational world, the age is being marked by union, by combination. The North and the South each year are drawing closer together, politically and commercially. Scarcely any man is now asked whether he fought on the Southern side or Northern side, or whether he votes the Republican or Democratic ticket. The spirit of union is everywhere in the atmosphere. The same spirit of union is at work in the religious word. Each year sees the Northern Baptists, Southern Baptists,

THE MONTH

Northern Methodists and Southern Methodists, North Presbyterians and Southern Presbyterians drawing closer together and blotting out lines of separation; because all of these potential forces recognize the fact that in union there is power and added usefulness. All this leads me to say that the time has come when, in my opinion, the black independent legions of Methodism should also unite themselves in one mighty organization for promoting the spread of the gospel and the education of the race.

No vital doctrinal differences separate the three principal independent branches of black Methodists. Such differences as exist, for the most part, relate to history and church polity, not one member in a score can explain what those differences are, or would consider them vital if he understood them. I believe that the leaders in the three principal branches of Negro Methodism are big enough and unselfish enough to sink all personal and denominational differences and devise a method of union that shall mean not the loss of a bishop, or general officer, or anything vital to the church, but which shall save to the race tremendous expense of supporting in the same territory, as is now sometimes

true, from two to four sets of bishops and from two to four sets of presiding elders and the same number of annual conferences, church buildings and other church machinery. Let the Negro church catch the spirit of the age; and instead of three branches with a scattered membership of one and a half million, let us present the world the object lesson of a United Negro Methodism with a million and a half members. With the money, time and strength that are now spent in duplicating and triplicating church work concentrated in material, educational and religious growth of a single organization, we can have a racial unit that shall command and compel the highest respect of the nation. Mexico, Italy and Germany, as long as they were divided into small countries, were impotent and without influence. We want to find a man or men who shall be to Negro Methodism what Diaz was to Mexico, Cavour to Italy, and Bismarck to Germany. Such a man or men can be found. With a strengthened and united Methodism, Wilberforce University and colleges of the other two branches of Methodism can more than treble their strength and power within the next fifty years.



For Economic Regeneration

AS RESULT of a series of meetings which have been held quietly at different times during the past two months, the New York Committee for the Improvement of the Industrial Condition of the Negro has been organized. The membership consists of an exceptional group of leaders among the colored people of Manhattan and Brooklyn, and a number of men and women, not of the race, whose interests hitherto have for the most part had to do with work for the Negro in the South. It is planned to approach the problems of the community life of the colored people of a great city with the same sanity and spirit which has marked the movements looking toward the betterment of the Southern situation. And these first meetings have carried conviction that here at home conditions are piling up which must be met squarely and at once.

William J. Schieffelin, president of the Armstrong Association, is chairman of the Committee; George McAnenny treasurer; William L. Bulkley, principal of Public School No. 80, secretary; and Miss Mary White Ovington fellow of the Research Committee of Greenwich House, assistant secretary. So far as is known, the committee is unique as a compact working body in which representatives of progressive elements among both white and colored populations meet on an equal footing. The common ground lies in the two words "economic opportunity." It is the purpose of the new organization to get

at the facts of industrial conditions as they affect Negro city dwellers, and to take such steps as will definitely improve these conditions. A square deal in the matter of getting a livelihood is held to be fundamental. The scope and personnel of the organization is shown in the following Executive Committee:

Dr. William Jay Schieffelin, Dr. Wm. L. Bulkley, S. R. Scottron, Rev. W. H. Brooks, Pane N. Kellogg, W. Franklin Bush, Supt. Seth T. Stewart, Rev. Dr. John P. Peters, Isaac N. Seligman, Geo. McAnenny, Wilford H. Smith, Charles W. Anderson, Dr. V. Morton Jones, Miss May Hurlburt, Fred. R. Moore, T. Thomas Fortune, Dr. E. P. Roberts, Dr. D. P. Reid, James L. Wallace, R. C. Simmons and Miss M. W. Ovington.

The development of the committee has its interesting features. At the suggestion of Dr. Booker T. Washington the late William H. Baldwin called a meeting with some such purposes in view, but because of his prolonged illness and death nothing came of it. The present movement had its inception in the social work carried on by Dr. Bulkley among the members of his race as principal of Public School No. 80 on West 41st Street. Here the problems which confront the average Negro workman in the city and confront the parents of colored children, began to present themselves in numbers which demanded that something should be done. But how? The boys and girls could be taught elementary education to a certain point,

but there was found to be nothing to hold them after that—few openings in life other than as hall boys or in unskilled occupations. For these, few opportunities offered for learning trades and even if learned, of what use would a trade be? Their fathers, some of them skilled workers, had many of them drifted into unskilled occupations because of the obstacles in the way of using their skill. These were the questions which the school principal had to answer. They brought out concretely and in the large what was already known to everyone who is brought in contact with the increasing influx of Southern Negroes into the Northern cities—that with the ever-increasing Afro-American population, there is developing each year a more serious industrial problem. Thousands of people are either idle or, what is infinitely worse, actively engaged in criminal practices. It is hard to tell what per cent. of them are forced into these conditions by the attitude of many of the labor unions; by the practice of employing white in preference to colored labor; or by their own unfitness or shiftlessness. Whatever be the cause, there is beyond question too large a number of unemployed colored persons in New York; or if employed, employed in vocations more or less menial, and entirely apart from that skill of hand, which they acquired in the South or West Indies. And the difficulty of finding desirable employment for colored men and women is increasing and not diminishing.

As a first step, industrial classes were started evenings in Public School No. 80, a census of colored business enterprises begun, and a meeting of physicians, ministers, lawyers, editors, and other leaders called to consider what was to be done. At this meeting the situation was presented by Dr. Bulkley and by Miss Ovington who for two years has been studying the community life of the Negro people of New York and could tell that what was true of the one neighborhood and a few callings, was true of the entire city and most all callings. In the meanwhile the committee on Social Research of the Charity Organization Society had gotten out blanks for an investigation of the opportunities for colored craftsmen in New York and the Armstrong Association had decided to make a study of the local situation. A joining of forces resulted and the organization of an independent body, with working sub-committees on trade schools, craftsmen, tradesmen, etc. It is planned to proceed slowly. The first work is to get at the facts—and then to enlist public opinion and the cooperation of colored people themselves in ways that will develop opportunities where they are now denied through opposition or indifference or lack of information. The response which leaders of the colored people who are interested in the plan, have met with in putting it before their people, would seem to indicate that the organization of the committee may be the beginning of a widespread co-operative movement among the Negroes of New York.



Uncle Sam, allow me to show you the progress we have made at Tuskegee during the past quarter of a century.—BOOKER WASHINGTON.

Africa Through Hopeful Eyes

Literature on Africa and Africans is becoming nearly or quite as popular as literature on the American Negro. Many, many travellers are returning from the Dark Continent, and each returning visitor brings a new and different story of the peoples of the fatherland, their impressions, it is easy to gather, depending upon the point from which each person viewed the country. Henry W. Nevins, the celebrated English journalist, in his travels, studied the slave traffic, and we have the Portuguese Horror. Recently the finding of Prof. Franz Boaz of Columbia has been introduced to show the originality of the African when beyond the influence of the white man. Came a short time ago Charles Francis Adams, the Boston philanthropist, who travelled the continent over last year. Mr. Adams saw no hopes for the blacks, whether in America or in his native land, basing his decision upon the comparative advancement of London in England and Omdurman in Africa. All of these view-points we have given to our readers from time to time, only last month reviewing, in a comparative spirit, the opinions of both Mr. Adams and Prof. Boaz.

Writing recently for the New York "Post," Archibald Cory Coolidge, who spent some time not very long ago in Africa, takes a most hopeful view of the situation in Africa. He found in many places an intelligent and progressive people. Especially in the Uganda country, over in East Africa, where he spent most of his days in investigation, did Mr. Coolidge find much to encourage him as regards the ability of the native to hold his own in the future against the encroachments of the various European governments. Mr. Coolidge, it is but fair to state, rather inclines to the opinion that finally the white man must redeem Africa. What Mr. Coolidge has written is bound to become a permanent addition to the facts and opinion as to Africa. The most salient points in his paper we put before our readers in the following pages.—THE EDITOR.

AT THE present day, a trip to Africa, and indeed to Darkest Africa, has become a very simple affair for the eager tourist. To be sure, an American will have to go to Europe first, unless he prefers the longer road through India; but from Europe itself there are now many and, for the most part, sufficiently comfortable steamship lines to all the principal African ports. Leaving out of consideration the Africa of the north, of the Mediterranean—for in climate, natural productions, population and history, it is not really part of Africa at all, from which it is cut off by the desert—there remain the three other great regions of varying degrees of attractiveness. Of these, the West Coast is not likely, for a long time to come, to appeal to the casual traveller. It is

too hot and unhealthy, and, though railway building is going on apace, there is still too much difficulty in penetrating well into the interior except by railway and steamer up the Congo—doubtless an interesting trip, but as yet hardly a comfortable one. South Africa is, of course, an old story. The journey from London to Cape Town is simple, and in many parts of South Africa one can find and enjoy all the comforts of civilization if one is willing to pay for them. The railways stretch many hundred miles to the northward, and the great Victoria Falls are now accessible enough to have been visited by the transplanted British Association. Historically, the interest in South Africa has so far turned not so much on the relations of the dominant white race to the black majority, though



this is the question of the future, as it has on the struggle between the near-akin Dutch and the British elements.

East Africa, broadly speaking, is composed of a series of large territories, belonging to Portugal, Germany, Great Britain, Italy, and France. They have to be visited separately from the coast, as the holdings of France in this part of the world are chiefly confined to the island of Madagascar, and the possessions of the other Powers, though contiguous on the map, have but scant means of communication one with another, except by sea. For the present, at least, the British possessions are the most interesting. They are easily accessible far into the interior, for they have been opened up by a great railway enterprise. They include, among their populations, one of the most intelligent native peoples on the continent, and they probably possess the most resources for future development. They are divided into two separate administrative regions, British East Africa and the Uganda Protectorate, but the division is artificial, and hardly likely to be permanent. Both protectorates have recently been well described by competent authorities, and in both even a hasty visit enables us to recognize the usual characteristics of British colonial rule. A large savage population is being taught the principles of law and order by a handful of honest, determined, and devoted white officials. Life and property are generally secure, even-handed justice is dealt out, roads are built, production and trade are increasing—all in the way we expect wherever we find the *Pax Britannica*. These ad-

mirable phenomena have been described many times. Here I shall attempt only to touch on two or three features of the country that are peculiar to it.

Mombasa, the starting-point of the road (Uganda Railroad), was a native town captured by the Portuguese in the days of their greatness, and held by them amid many vicissitudes for over a century, until, after a long siege, it was taken by the Arabs of Muscat. The old Portuguese fort still remains intact, to-day serving as a prison. Later, the city came under the rule of Zanzibar, from which it passed to that of Great Britain. It is a thriving place, with some twenty-five thousand inhabitants, many of them Hindus. The harbor is small; but, three miles away, on the other side of the island, is the splendid port of Kilindini, where the larger steamers anchor. The ride by rail to Kisumu on Lake Victoria takes a little less than two days. About half way up, we come to Nairobi, the capital of British East Africa, a raw settlement of no particular natural attractions. Soon after leaving the coast the line begins to rise, and runs henceforth through an elevated region, mounting and descending several times. At its highest, it is over eight thousand feet above sea-level. The scenery from the car windows is often really fine. In some places, much of the formerly uninhabited land close to the line has been taken up by white settlers, and the natives are gathering in increasing numbers, especially about the stations. It is true, the warlike, picturesque Masai have a tendency to withdraw from the approach of civilization, which has de-

prived them of their chief occupation, that of raiding their neighbors. The rest, attracted by the new opportunities for wealth created by the stranger, do not shun contact with him, even if they have not yet accepted all his ideas, especially as regards clothing. At the stations the traveller frequently sees most astonishing costumes, or the lack

nection with our ideas of decency. Except when approached by a camera (a thing some of us also object to), the Kavirondo appear perfectly unconscious that there is anything uncommon in their appearance, and they have the reputation of being decidedly more moral than the average.

There is one question which can be



of them. Among the Kavirondo, a tribe on the northeast corner of Lake Victoria, the head dress is often very elaborate; the spear still commonly serves the men as walking-stick, a series of bracelets about the limbs and body seems to be a favorite form of female attire, and in the market places at Kisumu one can view hundreds of both sexes, ornamented, but in a state of complete nudity, or so arrayed as to show that their garments have no con-

nection with our ideas of decency. Except when approached by a camera (a thing some of us also object to), the Kavirondo appear perfectly unconscious that there is anything uncommon in their appearance, and they have the reputation of being decidedly more moral than the average. There is one question which can be applied to but few thoroughly tropical regions, but which is of the utmost importance for the future of East Africa. Is it what is generally called "a white man's country"—that is to say, a land where the white man and particularly the Anglo-Saxon can not only live himself, but rear children who will not degenerate? East Africa is situated directly on the equator, and the low-lying coast is obviously as unsuitable for the reproduction of the white race as it is

everywhere else in the same latitudes ; but the interior is made up of mountain and plateau, several thousand feet above the sea-level. To be sure, there is no Winter, but the nights are cool ; indeed, if you go high enough up, really cold. Also, the native population is so sparse that there is plenty of room for immigrants. It has thus been enthusiastically proclaimed, and by competent authorities, that here, in the heart of the tropics, is a future home for the virile development of millions of Englishmen. Nay, more, not long ago the Jews were offered a district in which to found a new Zion, though nothing has come of the idea. On the other side, it has been urged that because land is high it is not necessarily healthy. Marshes, noxious insects, and fevers can be found at very lofty altitudes, and though drainage may effect a great deal in time, deluges of tropical rain and a sun that beats down vertically on the head are not phenomena which can be modified by man. Altogether, there is room for diversity of opinion, and the question is one which can hardly be settled definitely for two or three generations, if then. Even the passing tourist can notice two things in this connection—first, that there is already a considerable white immigration, part of it from South Africa, and, second, that there is plenty of fever about.

The Uganda Protectorate in any case, even if much of it has an elevation of two or three thousand feet, is not, nor will it ever be, a "white man's country." In compensation it contains within its borders perhaps the most promising Negro people on the whole African con-

inent. We must keep in mind, by the way, that the kingdom of Uganda is only a part of the Protectorate, which is an artificial creation, including many different territories and tribes. Its northern portion along the upper Nile is one of the hottest regions in the world. Uganda proper is extremely interesting. The scenery, with its rolling country and wealth of tropical vegetation, even if it is not difficult to match in these parts of the world, is none the less a never-ceasing delight to the stranger. The inhabitants are obviously superior to any of those we have seen on our journey, the last of whom were the naked Kavirondo. Here, in the depths of the continent, the first explorers, Speke, Stanley, and others, found to their surprise not only a state with a real organization, but men scrupulously clothed, a nation intelligent, quick and anxious to learn what the newcomers could teach them. That was a generation ago. Now that the country is well known and under British sovereignty, there is no reason to accuse the earlier travellers of undue exaggeration in their reports. The progress since that time has been remarkable. A mass of converts have been made by French and English missionaries ; in fact, it is hardly too much to describe almost the whole people, with the exception of a certain number of Mohammedans, as at least nominally Christian. The King Daudi is a bright, attractive little boy of nine, under the charge of an English tutor. During his minority the Government is carried on by a regency and the different districts are administered by the native chiefs, who

are said to be active and intelligent. The public peace is maintained, justice dealt out, roads and bridges are built and kept up, all with very little English intervention. European articles of many sorts are being introduced or imitated. Schools are increasing in number, and the children are bright as well as anxious to learn. There is even a beginning of literature. Altogether, though the phrase "The Japanese of Africa," which has been applied to the Waganda, is, of course, inflated, they are certainly a well-endowed people, from whom the friends of the Negro may hope for much.

There is, unfortunately, another and terribly dark side to the picture of life here. Within the last quarter of the century the population has decreased from perhaps four millions to one. There have been devastating wars, entailing great loss of human life, but now, in times of peace, the diminution still continues. The land is too full of marshes to be healthy, even for the natives; there has been a certain emigration; and then the birth-rate is very low. This may be due, at least in part, to the widespread immorality prevalent, as was the case already before the coming of the white men. The Waganda kept up their numbers by carrying away the women of their weaker neighbors. Now that this source of supply has ceased, they are declining. To crown all, we have the terrible "sleeping sickness." Coming probably from the Congo, it was first noticed at Lake Victoria in 1900. Although its ravages have been confined chiefly to the lake and only to the northern portion of that (for it has not yet pene-



trated into the German sphere), it has counted its victims by the tens and perhaps by the hundreds of thousands. The once thickly settled Sesse Islands are now, many of them, practically uninhabited. The disease, as has been recently discovered, is communicated by the bite of a kind of tsetse fly. The victim may live two or three years, but there is no known case of recovery. As yet, only three or four white men in this vicinity have caught the malady, but it hangs like a pall over the region.

It would be a pity, however, to end these remarks in a sombre tone. To the traveller this part of the world is too beautiful, too fascinating for him to be easily pessimistic about it. The "sleeping sickness" may go as suddenly as it has come, or modern science, which is studying it actively, may discover

some remedy against its ravages. There is fever here, but health depends largely on proper precautions, and, as compared with most other tropical climates, that of Uganda is delightful. The tide will turn, too, in the decline in population, for the race is strong enough, physically; and improved morality under Christian teaching, together with improved hygiene, will strengthen it still more, while its mental qualities, already most promising, ought to develop quickly under the stimulus of the contact with civilization. In the meanwhile the country is well worth a visit and is easy enough to reach. Mombasa is hardly further than Bombay from Europe, the interesting railway journey from the

coast is not uncomfortable, the steamers on Lake Victoria are excellent, the scenery about the shores is delightful. Entebbe, the seaport of Uganda and the residence of the British Commissioner, is a new, pretty town, with pleasant English society. A few miles inland is Kampala, perched on seven hills, with its royal palace and its Christian churches, built, and well built, by native labor. There are a few white missionaries, officials, and others, and some keen Indian traders, but around and about it is Africa, the real Africa we have read of in our childhood, the great Dark Continent only just opened out in full to the gaze of the white man.

Bishop Scott, Bishop For Africa

BISHOP ISAIAH B. SCOTT, Bishop for Africa, the only Bishop of the Methodist Episcopal Church, after an absence of eighteen months, is now in the Republic. The Bishop has been received with most unaffected cordiality by all people upon every hand. Before his election to the Bishopric he was one of the leading forces in the present leadership of the Negro race, and as editor of the "Southwestern Christian Advocate," which became a power under his direction, rendered the cause invaluable service. The Bishop carried his enthusiasm into the work in Africa,

and the results have been most gratifying to his race and his church alike. Bishop Hartzell, the other Bishop for Africa, testifies to the quickening power of Bishop Scott's influence and leadership, and also to the confidence his presence inspired in the natives.

Since he returned to this country the Bishop has been engaged in delivering lectures, mostly before Methodist audiences, on "Why God made Africa." His church has become more deeply interested in the salvation of the Dark Continent, and purposes to assist the two Bishops to the extent of its resources.



W. H. JOHNSON.

W. H. Johnson, Log Exporter

Largest Taxpayer in Westmoreland County, Virginia

BAYNESVILLE, in Westmoreland County, Va., like many other villagelets of the Northern Neck, consists principally of a post office, a cross-road, and a name; and possesses little, apparently, to attract a second thought. Its location could not be ascertained without difficulty on the completest map. Yet Baynesville has been made known, even in distant Hamburg, by the presence of one of those simple, sensible, and honorable men whose lives are doing most to brighten the gloom of the race situation in the South, and are prophetic, we trust, of the coming of dawn.

Born to an ignorant, poverty stricken, and stationary environment, whose severity, sufficient already to repress the ambitions of common men, was aggravated in his case by the color of his skin, this man has triumphantly proved himself one of the fit, and has justified the faith entertained by friends of the Negro in his capacity for progress.

William Hamilton Johnson was born in 1857 of free, but extremely poor, parents, in Caroline County, Va. The urgency of his parents' poverty compelled him at an early age, when he had received but four months' schooling, to begin providing his own living; and he continued the first occupation into which he entered, farming, until he reached his eighteenth year. In 1875 he went to Westmoreland County, where he secured work in a saw mill. He remained

here four years and learned thoroughly the business which he afterwards made so successful. Contrary to what might have been expected of him from the character usually given his race, he was thrifty, even "close," and industrious; and although he married in 1879, he contrived to save enough to buy a farm in Westmoreland County, near the Potomac River. He made the farm pay; but being a man of "noble discontent," after eight years he resolved to abandon agriculture, and undertake the business of a green-grocer in Washington, D. C. This enterprise, in which he invested \$1,800, his total savings, proved so far from successful that he required only eighteen months in which to lose every cent he had accumulated. He returned discouraged to the soil, to which he applied himself, however, with such intelligence and energy as to purchase within the year, for \$1,425, the farm he had rented at Baynesville.

At this time the lumber business was flourishing in Westmoreland County, which abounded in pine and walnut trees; and Mr. Johnson, seeing how easily and rapidly his neighbors were making money by lumbering, determined to attempt the business himself, especially as many pine trees were growing upon his own land.

He was not the man to perceive so clear an opportunity, and fail, through lack of energy, to embrace it; the very next morning he beheld himself vigor-

ously attacking the pines in front of his house. So, in a few days, the apparition of a colored man standing expectant on the pier near Binesville with a load of pine wood and cross ties, which he signalled were to go aboard, astonished the skipper of one of the lumber schooners that ply at leisure up and down the Potomac.

As Mr. Johnson's capital was inconsiderable, he did not disdain to make a contract with his buyers, under which they advanced the money he needed to carry on the business and bought his lumber, allowing him a margin of but twelve cents profit on the cord. He soon found out, however, that as he accumulated more and more capital from his profits and confirmed his reputation for honesty and ability, he grew more independent, and soon became able to fix his own terms for his work.

The captain who carried Mr. Johnson's first load of lumber to Baltimore watched with interest for two years how the colored man's business thrived, and his reputation for honesty grew, and then thinking to do a stroke of business for himself, proposed to Mr. Johnson that they form a partnership for mutual profit in the lumber trade. The captain, unconsciously showing Mr. Johnson the way to a small fortune, recommended that they should chiefly occupy themselves with walnut logs, the insatiable market for which in Germany he had perceived at Baltimore, from which point numerous schooners laden with walnut lumber departed for Germany every month.

By the terms of the agreement between Mr. Johnson and the captain,

the former was to furnish lumber and get it to the shore, and the latter was to advance money for expenses and carry the logs to Baltimore. The proceeds were to be equally shared. Mr. Johnson quickly prepared his first cargo of sixty walnut logs, chopped flat on the sides with axes and rounded on the corners with drawing-knives. The captain carried them to Baltimore, disposed of them to a German firm, Bew & Company, and returned with three hundred dollars to divide with his partner.

Before they had time to get another cargo in readiness for the market the captain unfortunately fell very ill, and soon died. His partner felt the loss severely, but did not sit down to fruitless complaining. He took the boat for Baltimore and made a personal call upon the firm to whom the first consignment was sold; the result of his visit was that Bew & Company, after consulting the clerk of Westmoreland County as to Mr. Johnson's standing, and receiving for an answer that if Johnson owed a man a cent the man was sure to get it, and that if a man owed Johnson a cent Johnson wanted it, promised to advance him all the money he needed, and buy all of his logs. This contract was continued for three years to the profit of both parties, and the company, in whose stability Mr. Johnson implicitly confided, invested for him towards a thousand dollars, which he had saved.

In 1896 Bew & Company failed, and, to his severe affliction, Mr. Johnson found that his little capital had evaporated with their losses. But he was a man of resources. He had three car loads of timber standing at Milford, but

was without sufficient money to move them to the market. He remembered that he had given his wife some valuable jewelry in the day of his prosperity, and this he secretly abstracted (afterwards replacing it) from the strong-box, converted it into cash and used it to convey his lumber to Baltimore. The sale yielded him \$800. Providentially his house burnt down at just this time, and brought him \$600 insurance. He invested most of this money in timber lands at Mathais Point, on the Potomac, and at once set seven men to cutting and chopping. The first load he sold to John O. Alcock & Company. The next cargo he accompanied to Baltimore, and dispensing with the middleman, shipped it personally to Hamburg. The expenses of preparing this cargo amounted to \$500; the selling price was \$1,100.

Since his last misfortune Mr. Johnson has consistently prospered, and for several years has been sending annually to Hamburg from three to seven schooners laden with walnut logs, each schooner containing from 18,000 to 25,000 feet of lumber. About 125,000 feet are sent every year to Germany by this one man, at a profit of \$25 a thousand.

At such a rate Mr. Johnson soon cut everything clean in his neighborhood, but this did not stop him. He went out and cut everything he could find in Eastern Virginia, in the Piedmont section, and even extended his operations to North Carolina on the south and to Maryland on the north. It is said that wherever a fine walnut tree is standing, there Mr. Johnson is frequently seen, wearying its owner into a shrewd bargain for its sale.

Mr. Johnson has three companies at work for him at present, one on the Great Weymisco, one on the Matimoni, and one on the Rappahannock. That his success is due greatly to the personal factor, the failure of many of the other companies, all white, which attempted to compete with him, is a demonstration. He owns seven hundred acres of land, tenanted exclusively by white men, and holds \$4,000 worth of mortgages on his white neighbors. He could loan ten times as much, he says, if he wished to.

His high popularity in his community is unquestionable. One man is sure the Lord made a mistake in coloring Johnson's cuticle brown, as he is surely a white man. The following extract from a letter written without solicitation by the president of the Conway, Gordon & Garnett Banking House, in Fredericksburg, is interesting:

"Mr. Wm. H. Johnson.

"DEAR SIR:—We have known of you for some years, and are pleased that a man of your color stands so well in his community. We honor any man, white or black, who stands on principle and character, and we regret that our state is not filled with such men. We bid you God-speed, and great success in all you undertake. Yours, etc.,

"CONWAY, GORDON & GARNETT."

The following letter, written by Hon. R. J. Washington, great-grand nephew of George Washington, and attorney for the Commonwealth, Mr. Johnson values very highly:

"OAK GROVE, VA., Aug. 10, 1889

"Hon. C. J. Campbell,

"Amherst Court House, Va.

"DEAR SIR:—A colored man from this community (Wm. H. Johnson) is thinking of going to your county in search of walnut timber. He

will be a perfect stranger there, and has applied to me for a letter. I have not the pleasure of your acquaintance, but take the liberty of writing you this note to say that I have known Johnson for many years, and have found him to be an excellent citizen, and perfectly reliable and trustworthy in all his dealings. He is highly respected in this community. He is intelligent, industrious, and bears an excellent character. He has means to carry out any contract he may make. Any assistance you can render him will be appreciated. Very truly yours,

R. J. WASHINGTON."

The following clipping, taken from the "Northern Neck News," a white Democratic paper, was written by the young master of Mr. Johnson's wife:

"We are informed that W. H. Johnson has purchased the farm of Robert Mariner and proposes to put thereon a saw-mill. Johnson is both aggressive and progressive. He started long after the war with nothing, and by diligent application to business has accumulated a small fortune, after spending largely on the education of his children. He stands high in the community in which he lives, and is known far and wide as a successful dealer in walnut lumber."

The following clipping is from the "Fredericksburg Star:"

"There are Negroes who get along with white neighbors, and one of them is W. H. Johnson, Postmaster of Baynesville, Va., and the largest taxpayer of Westmoreland County. Several years ago he was appointed Postmaster by Congressman W. A. Jones over a one-legged Confederate soldier. Jones acknowledged that it was through him Johnson was appointed, and said that he had no apology for so doing. Johnson is a man of fine address, and his word is as good as his bond in business transactions. He is a credit to his race, and his example should be emulated by them."

As one of the above quotations intimated, Mr. Johnson has carefully attended to the education of his children. One daughter is a graduate of Hampton Normal and Agricultural Institute,

and another is a graduate of the Normal School of Virginia. Both of these girls are teachers in Westmoreland County. A third daughter is attending the Union Industrial Academy at Port Royal, Virginia. Mr. Johnson is also a trustee for the Port Royal School.

At the conventions of the National Negro Business League Mr. Johnson is a notable figure, and his career attracts the admiration of all. He is said to be worth at present \$40,000. He says, in his own words, that he has "three good stiff bank accounts," and the huge bundles of checks which he exhibits, covering the business of last year only, leave no room to doubt him.

He has a cousin who owns the finest grist-mill in Caroline County, a saw-mill working twenty-five men, and 800 acres of land. He is said to be worth \$25,000.

The following receipt gives one an idea of the value of walnut timber:

"Received, Baltimore, July 3d, 1902, of Wm. H. Johnson, one hundred dollars, payment in full for one large walnut tree at the horserack at Langley, Essex County, Virginia.

"J. A. LATANE."

A white man, who was asked if Johnson voted, answered rebukingly: "Of course Johnson votes. Why, one would no more think of depriving Johnson of his rights than"—but his imagination was unequal to devising a wrong as horrible as that of robbing the colored man of his ballot would be. Other men thought there was no race problem in connection with Johnson, and spoke of his achievements without a touch of envy, but with the heartiest admiration and good will. He is undoubtedly the most popular man in his community.

A Case of Measure for Measure

BY GERTRUDE DORSEY BROWN

CHAPTER V (Continued).

Acquired---Leopard Spots

WHEN Judge King emerged from his den and joined the young people who were having luncheon, his manner, always polite and hospitable, was nevertheless not quite up to the standard. Tom's easy wit was allowed to pass unchallenged, and the salad course received small attention from one who regarded it the essential of luncheon, but perhaps the greatest digression from the beaten track was noticed when the judge arose without excuse or apology and hailed a colored maid who was crossing the lawn.

"Hi there, Miss—Miss Marshall."

The maid stopped and the judge lost no time in joining her and walking to the gate, where he remained in earnest conversation for fifteen or twenty minutes.

As evening drew near, the gay party dispersed, the young men going in a body to the club, where their various "make-ups" were effected, and the girls placing themselves under treatment from maids and skilled hairdressers. Jerusha's invention was very much in demand, as it was found that so little was required to give the desired effect. When finally the giggling, ludicrous crowd of "colored bells" assembled in the front hall the judge drew a silent comparison between the extremes of all that was gaudy and ridiculous—the mantles that covered his daughter and

those with her, who represented the culture, refinement and wealth of the South, and the tidy but modestly attired maids, "original Negroes," who represented the illiterate, uncouth, the poor, the despised. One class was an exaggerated type, a burlesque, metamorphosed into that which must forever remain unclassified and nondescript.

The other class was neither more nor less than a legitimate example of those people who engage to make an honest living, whether in the livery of maid or housekeeper.

"The time is out of joint; O cursed spite
That ever I was born to set it right,"

quoth the judge as he re-entered his den and locked the door.

The carriages have arrived, the Dinahs, Chloes, Hannahs and Mirandys were handed in by their respective Sambos, Calebs, Remuses and Jaspers, and the house was left in comparative silence.

"Now is my time to look around and see that everything is in order for the company I am expecting. I believe I'll step outside and put that longest ladder up to the back hall window and forget about it and leave it there. Then I think I'll loosen the wire screen at the window, and perhaps it would be just as well to accidentally leave a dim light in the front hall, and Miss Marion's door might be left carelessly open and a few of these diamonds put here and there, in order to facilitate matters. Just why women—good looking white women—

should wish to dress like Julia and Marion have rigged out, is too much for me, but for scamps like Tom and his crowd, well there might be some method in such madness, after all." Coolly locking the door Mr. King strolled out into the yard and lighting a cigar, took a leisurely course up the avenue, although a half hour later he entered the side gate and slipped quietly into a small Summer house which commanded a view of both front and side entrances. The Summer house was already occupied by two persons, and when a third and fourth arrived the whispered words "mint julep" instantly secured for them a seat in this mysterious council chamber.

In striking contrast with the dark Summer house was the brightly lighted banquet hall, where the "Seasiders" were lavishly entertaining the "Navajos" and "Jolly Friars" from the neighboring cities. As Ora gazed over the assembly from the balcony, where some half dozen maids were watching their mistresses do their parts in this comedy of errors, she wondered if in any part of the civilized world there were colored people who dressed and acted as did the dancers below. Such startling combinations. One group presented sufficient material in that line to have sent whole generations of artists into a state of hopeless insanity, and yet that same group was composed of men and women who were considered connoisseurs of art. She was not surprised to hear one maid say to a companion, "Betty, if I thought I ever looked like these people do, and Bob looked like these men, I'd sure kill myself."

But now a signal from the gentlemen's cloak room on the opposite side of the house, and Miss Marshall no longer saw the rainbow of color, nor heard the shouts of laughter. She vanished into the dressing room, secured a shawl and slipped quietly down the stairs, pausing an instant to listen at the street door and then passing out. A gentleman assisted her into a cab and springing in beside her, closed the door with a bang.

"Did you see him?" she whispered.

"Yes indeed. Working like a charm," came the answer.

"Tell me how you managed."

"H. N. O. 3."

"H. N. O. 3 what?"

"Put it in that mess of pottage you gave me."

"Well, what then? I don't seem to comprehend," and Ora waited anxiously for the information which was forthcoming.

"Well, it was like this. From the time I overheard him and young Smith plan to make this robbery, I felt convinced that I was on the right track of the fellow in the other case, in my case. So I fixed up what the boys call a loaded cocktail, and by the time that had been disposed of my man talked very glibly from both ends of his tongue. In the meantime in comes Mr. Tom grinning from ear to ear, and tells Smith and Henderson about Miss Agnes coming here all stained up like a nice looking colored girl, and immediately I saw that Henderson was becoming intensely interested, but still had sense enough left to keep his own counsel. Then I sent the message to you to meet me when I came off duty at the address

on the bluff, for I was sure that if Miss Hein was in the city, you were also. The Judge knew me by the julep I fixed up, for he taught me how to compound it, and after I had overheard a part of his conversation, in which he expressed a belief in my innocence, I felt that I could trust him. You know the rest. He acted the man to the letter, and it is surprising how soon the report spread among the men that some of the famous stuff would be in the ladies' dressing room to night. The Judge arranged for me to come over and make the punch, and Mr. Tom put in a word on the quiet to certain parties that for a small bit of change he could get some of that stain from Miss Hein's maid, to help out in case any one feared his color would fade before the evening was over. This is the place where Dummy got his masterstroke. A maid smuggled a bottle to him when she came to the hall for ice. Dummy takes the bottle, puts in some diluted H. N. O. 3 and sets it on the dresser in the men's smoking room, and then hunts a label and puts on it, and waits patiently for the fish to bite.

"Masterson is the first one to take the bait and then a couple of strangers from your own town, and just when I was beginning to despair in glides the heavenly twins, Smith and Henderson, and they both use the precious fluid on their faces and arms and necks, while Dummy stands by looking as blank and unconcerned as a brand new set of scratch tablets. Shortly after this the darky bootblack, Mr. Tom, comes in, and receiving the countersign from me promptly captures the bottle and returns it, almost empty, to you, while I am

left to watch the movements of those two devils.

"At last Henderson goes for his stick and says as he passes Smith in the doorway, 'Come on, Pete, lets you and me go and get somethin' to wet our chops,' and after some foolish attempts to mimic colored men Pete accepts and out they go. Then I signal for you, and here we are at the side gate of Judge King's home."

They quickly alighted and were soon lost in the dense foliage that surrounded the Summer house. The sound of the departing cab could still be heard when other signs were heard and the figures of the two men darted into the yard from the front carriage drive and fled to the rear, always keeping in the shadow of the house.

After a few minutes the watchers in the arbor heard a husky whisper.

"I say, Perce, its dead easy."

"Which way?"

"Why some old dunce of a nigger has left a good stout ladder up against the back porch. Come on, lets try it," and up the ladder went the speaker, while the one addressed as Perce stood at the foot and waited for developments.

Two or three minutes passed before the words were received from overhead: "This is the easiest thing I ever tackled. Not a nigger in sight. Old screen came out like a rotten barrel head, and nothing to do but 'walk into my lady's bower' and here I go. Come on, if you want to get that money you need and escape the wrath of the old governor." But the latter part was lost upon Perce, for he was already half way up the ladder.

Two very rough looking colored youths in rough clothes and slouch hats moved cautiously up the hall of the mansion and slipped into a room whose door stood ajar.

"Now wouldn't this fill your granny's pipe?" whispered one, as he seized a diamond ring and slipped it into his vest pocket.

"That may fill your granny's pipe, but this here little jeweled ticker's going to fill my bank book," replied his companion.

"Listen. What was that?"

"Nothing, gentlemen, only a little light on the subject to help you find some other filling for your worthless carcasses—well, by jingo, if they aint niggers. Young Smith didn't miss it by far when he said last night that niggers aint men," and Judge King, revolver in hand, surveyed the captured pair and motioned for the three or four

men who stood in the room to advance and secure them.

Taken so unawares, no resistance was offered till one of the men opened the hall door and called, "Bring the rope, boys, we've caught the niggers dead to rights and here's where we have a tree party."

"O I say, fellows, this is a step too far," remonstrated the larger of the two criminals. "This is only a joke which we can explain, and you'd better go a little slow on this rope business."

"Gentlemen" (it was the polite, even voice of Judge W. J. King); "before you take charge of your prisoners, leave them with my son, and come into the dining room and have a good mint julep. A particular friend of mine, whom we call Dummy, is preparing the same, and it will surely put life into you and nerve you for the work you have on hand."

(TO BE CONTINUED.)

The National Baptist Convention

IT HAS definitely been decided by the Executive Board to hold the annual meeting of the National Baptist Convention at Memphis, Tenn. The first session will be held Sept. 12th. It was decided at Chicago last year to hold the 1906 meeting at Los Angeles.

After the recent catastrophe on the Pacific Coast the officers thought it wise to change the place of meeting. That is very good, but another excellent reason the Board may render is, that the meeting is to be held where the Negroes and Negro Baptists live.

Chicago's Negro Department Store

BY M. WARD MURRAY

CHICAGO, proportionately, so far as the Negro is concerned, is, doubtless, the most progressive of our northern cities. Why this is true I am unable to say, notwithstanding encountered in larger degrees prejudice and hostile laws, there was to be found his greatest achievements, the indisputable evidence of his ability and his thriftiness. Nevertheless, the Chicago Negro



SANDY W. TRICE,
President and Manager of Sandy W. Trice & Company.



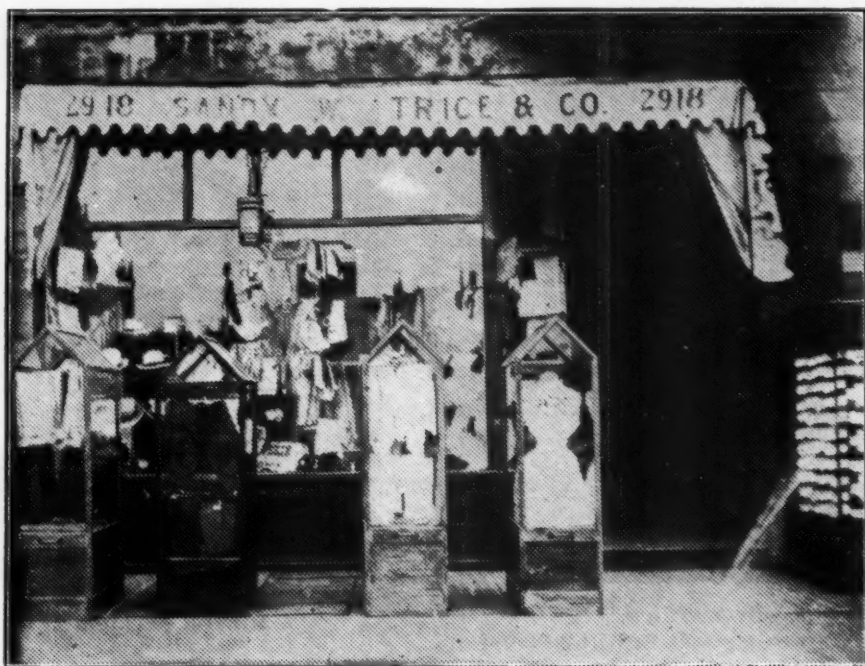
MILTON J. TRICE,
Vice President.

ing there are many reasons that appear to relieve. There is a great deal of personal freedom in Chicago, and because of this, the progress and general enlightenment of the Negro out there would appear the more surprising, since it has been taken as generally true that where the Negro enjoyed the largest amount of personal freedom and liberty there was to be found the least amount of tangible progress; and, upon the other hand, in those sections where he

is making pretty long strides in every direction, and is extremely busy the year round setting a pace for his more effete, but less astute, brother in the East. The Chicago Negro, largely, comes from the Southwest and the Middle South, while the Eastern Negro, to be found from Washington to Boston, including New York and Philadelphia, migrated North from the South Atlantic section. It may here very properly be noted that the Chicago Negro, then,

comes from the several states where prejudice is most intense, and where the Negro population far exceeds the white population, and where is to be found its center. What bearing this fact has upon the well being of the brethren in Chicago will not be discussed. That it has a bearing upon his condition the writer has no doubt. Before proceeding

knowledge, the Chicago Negro enters more largely into the public life of the city, being always regarded by every public movement as an intelligent and important element in the general population. These facts are mentioned merely as facts, because such facts about the Negro are few enough and too seldom reach the public eye.



FRONT VIEW OF SANDY W. TRICE & COMPANY.

further, since the marked general progress of the Negro race in the western metropolis has been mentioned, it should be extremely interesting to the general public to learn that in Chicago, in a larger proportion than in any northern city, the colored people own their own homes and occupy them, and are less crowded and colonized. More generally, also, than in any community within our

It was but a few months back that this magazine contained an account of the growth of the Howard Manufacturing Company, a Chicago business institution, founded and directed by a Negro. Now, here is another enterprise conducted by a Chicago Negro. It is the only establishment of its kind under the direction of Northern Negroes, and like the Howard Manufacturing

Company, it was founded by a Pullman porter. Both of which facts recall that for a number of years the porters as a mass have been subjected to a great deal of criticism because of their negligence of opportunities and their useless waste of moneys, easily earned and as easily spent. But upon investigation it has been found that proportionately the porters are as frugal and as mindful of

establishment, one would be completely unable to tell that the store was owned and operated from counter to ceiling by Negroes. Mr. Trice has indisputably established the Negro as a merchant in a competitive community, even as Mr. Howard, in the same city, in the same street, established him as a manufacturer. Both of these men started under circumstances adverse and discouraging.



JAMES M. LEE,
Third Vice President.

opportunities as any class of workmen. In several instances one of their number has gone out and established a business, or studied medicine or law, or entered into some work requiring intelligence out of the ordinary and habits of industry, frugality and temperance.

Sandy Trice & Company is a department store on State street, and if one did not see the clerks and the managers, nor had previous knowledge of the

Neither ever lost sight of the Negro in their strivings after success, nor have the Negroes failed to support them in whatever manner they could do so. Mr. Trice started a very small store in 1900. He desired to open just such an establishment as he manages to day, but those in whom he trusted for the capital failed him. He was determined, however, to have some kind of a store, so that he, together with a partner, opened



FRONT SOUTH SIDE VIEW OF SANDY W. TRICE & COMPANY



ANOTHER VIEW OF SANDY W. TRICE & COMPANY

a small furnishing store, in the very heart of the section where Negroes frequent mostly, and where a goodly number of them live. Mr. Trice can tell his story of success much better than one can tell it for him. He says:

I first planned to form a company of

and got a leave of absence for thirty days. On the 9th of June, the same year, we opened the store with \$600 worth of stock. The remainder of the thirty days was spent in getting our business thoroughly before us and in teaching our wives what we knew of business. Having had no experience



REV. A. J. CAREY,
Treasurer of Sandy W. Trice & Company

twenty men to open a store, in June, 1900, such as we have to day. Each man was to put in \$200, but when the time came to put in the money only one man, Mr. F. Williams, was ready with the amount. Mr. Williams and I then decided to open a Gents' Furnishing store, and each of us put up \$300 toward this purpose. We were both running on the road for the Pullman Company

ourselves, our practical knowledge was limited; however, at the end of the thirty days we returned to work, leaving our wives and a clerk in charge of the business. Each trip I made to Chicago I would look over the stock and order goods. We ran things this way for one year, when on June 9, 1901, I bought out Mr. Williams' interest for \$350.



FRONT NORTH SIDE VIEW OF THE DEPARTMENT STORE OF SANDY W. TRICE & CO.



REAR SOUTH SIDE OF SANDY W. TRICE & CO.

I gave up running on the road and went to work in the Illinois Central Station as an usher. This enabled me to spend a few hours in the store each day. During my absence my wife and a clerk looked after the store, and our little stock continued to increase until it amounted to something over \$2,000. I owe my success thus far to my wife, for she worked with unceasing energy to make the business grow and stuck by me. I doubt whether I should have succeeded so well but for her help.

As my business grew my ambitions likewise grew, so that in September, 1905, we organized a stock company, incorporated for \$10,000, to carry on a more extensive business and in various lines. We sold shares at \$10 each, and on the 7th of April, 1907, opened our new store, which is the only one of its kind owned, operated and controlled by Negroes in this big city. We carry now over \$8,000 worth of stock, and we are increasing that as business demands.

We carry a complete line of ladies' and gents' furnishings, hats, caps, shoes, underwear, ribbons, laces, notions and dry goods; also in connection, we operate a fine millinery department. At present we employ four clerks, a stenographer and a book-keeper, and if our business continues to increase our receipts will soon average over \$2,000 per month. We are receiving the excellent support and patronage of our people as well as that of other races. We feel we must succeed and will enlarge and add new departments with the demands. Our tailoring department is kept very busy. Work for both men and women is done in this department.

The most striking point in Mr. Trice's story is the confidence he has in the future, and in the support of his people. This kind of testimony from one as successful as this Chicago merchant is sufficient to offset the claim that Negroes will not support enterprises owned

and directed by Negroes. Instead of this being true, it is established that Negroes prefer to deal with Negroes in cases where they are able to secure a satisfactory, if not a just, return upon an investment. However, it is nothing less than a weakness, that the race has so little patience with its very small merchants, and is so unwilling to bear with them in their shortcomings and perhaps short weights. Nevertheless, in all sections the Negro merchant and the Negro buyer are getting closer together, with the result that the smaller merchants in many instances are widening their establishments, and making way for a larger number of what we may properly call special merchants, a necessary class.

What Trice & Company is doing in Chicago has been done in Richmond and other southern cities. The spirit of commerce is rapidly spreading among American Negroes. It is now making its way towards the North. If the northern Negro ever grasps the true significance of the spirit of commerce and trade, his problem will be solved. The Hebrew problem was solved in that way, and it is the best way to solve any kind of an American problem. The Chicago Negro has seemingly the proper idea about life, and has set hard to work to make the best of it, and to make the most of prejudice.

The officers of Sandy Trice & Company are: Sandy Trice, President; Milton J. Trice, Vice-President; A. T. Henry and James M. Lee, Vice Presidents; C. C. Watson and Dee Parker, Trustees; A. J. Cary, Treasurer; Dr. A. W. Williams, Secretary.

A Phase of the Battle of Red Bank

BY EUGENE M. GREGORY

ON THE twenty-first of June the \$15,000 monument erected by New Jersey upon land donated by the National Government in commemoration of the battle of Red Bank was dedicated with solemn ceremonies, the Governor of New Jersey and other distinguished citizens, together with militia from Rhode Island, Pennsylvania and New Jersey participating. So little does history make of this engagement that one may well ask, What was its importance?

This may be fitly answered in the words of instruction to Colonel Christopher Greene and his four hundred men, to whom was entrusted the duty of holding Fort Mercer at Red Bank, a few miles below Philadelphia, on the Jersey side of the Delaware: "The whole defense of the Delaware absolutely depends upon it; and consequently all the enemy's hopes of keeping Philadelphia and finally succeeding in the object of the present campaign. Influenced by these considerations, I doubt not your regard to the service and your reputation will prompt you to every possible effort to accomplish the important end of your trust and frustrate the intentions of the enemy." After the battle of Germantown in the Fall of 1777, Sir William Howe took possession of Philadelphia with the view of making it his Winter quarters. To thwart his purpose Washington had seen the necessity of barring the Dela-

ware below Philadelphia to the British fleet, for thus by preventing the bringing of supplies from the sea, Howe would be so hampered that his position would be precarious, if not untenable. In response to the action of Washington, Howe on the twenty-first of October despatched twelve hundred Hessians under Count Donop to take the fort at Red Bank. However, on the following day they could not force an entrance into any part of the fort, despite the fiercest assaults, and retreated with the loss of their commander and over two hundred officers and men; thus did Colonel Greene and his two depleted Rhode Island regiments merit the confidence of Washington. Later Congress voted Colonel Greene, for his gallantry in this action, a sword, which was also a tribute to the valor of his men.

Important as this battle was to the American cause, inspiring as it is for the bravery displayed, it is significant also in another aspect. Side by side with the white soldiers, meriting equally with them the glory of the defense, were many Negroes. They were present in such numbers as to be conspicuous. In his "Reminiscence of Old Gloucester" Mickle says: "The respected friend to whose manuscript notes we have before acknowledged our indebtedness, tells us that of the men under Colonel Greene many were blacks and mulattoes. He was in the fort on the morning of the twenty-third of

October while the garrison were burying their dead and cannot be mistaken on this point." While speaking in the House of Representatives on the question of the Missouri Compromise on Dec. 12, 1820, Governor Eustis of Massachusetts, Secretary of War under Madison, referred to this engagement in these words: "The gallant defense of Red Bank in which this black regiment bore a part, is among the proofs of their valor." He probably had in mind, and as a surgeon throughout the Revolution he was in a position to know, that many men of color were among the Rhode Island troops in that battle, since the separate Negro regiment was not raised until shortly afterwards. No doubt the conduct of the blacks and mulattoes at Red Bank was intimately associated with the organizing of the famous slave regiment of Rhode Island, for it was only two months later that General Varnum suggested the enlistment of a Negro battalion or two. Upon the recommendation of Washington and the approval of Governor Cooke, the Rhode Island Legislature passed the necessary measure, and Colonel Greene, Lieutenant-Colonel Olney and Major Ward, all of whom had commanded at Red Bank, were despatched home from Valley Forge to help in recruiting and organizing. No such action, recognizing as it did the soldierly qualities of the Negro, would have been taken had not his conduct at Fort Mercer been meritorious.

The result was the raising of a Negro regiment or battalion, these two terms being loosely used at that time as synonymous. A detachment of this battalion

is thus described by the Marquis de Chastellux in his "Travels:" "The fifth of January (1781) I did not set out till eleven, although I had thirty miles' journey to Lebanon. At the passage to the ferry I met with a detachment of the Rhode Island Regiment, the same corps we had with us all last Summer, but they have since been recruited and clothed. The greatest part of them are Negroes or mulattoes; but they are strong, robust men, and those I have seen had a very good appearance."

It was, however, at the battle of Rhode Island on August 26, 1778, that the black battalion won its fame. Let the Rhode Island historian, Arnold, tell of their heroism: "It was in repelling these furious onsets that the newly raised black regiment, under Colonel Greene, distinguished itself by deeds of desperate valor. Posted behind a thicket in the valley, they three times drove back the Hessians who charged repeatedly down the hill to dislodge them; and so determined were the enemy in these successive charges, that the day after the battle the Hessian Colonel upon whom this duty had devolved, applied to exchange his command and go to New York, because he dared not lead his regiment again to battle lest his men should shoot him for having caused them so much loss."

The commander of this regiment, Colonel Christopher Greene, the Robert Gould Shaw of the Revolution, was surprised at Point's Bridge, New York, on May 14th, 1781, and was killed, but not until his devoted guard of blacks was cut to pieces.

So the battle of Red Bank spoke forcibly in favor of the organizing of the Rhode Island Negro battalion which distinguished itself for its valor. And thus unconsciously were arguments fashioned for the anti-slavery workers and for those who advocated the enlistment of colored men during the Civil War. This battle also naturally draws the attention to the fact that colored troops were freely used throughout the

colonies during the War of Independence. The impressive dedication of the battle monument in New Jersey gives opportunity to the Nation to pause for a moment and consider whether the services rendered by the Negro, who in time of vital importance assisted in wrenching the colonies free from the grasp of England, have aroused a lasting gratitude and a sympathetic treatment.

FINANCIAL NOTES

VERY recently the Grand United Order of True Reformers published a report of the death benefits allowed since August 10, 1905. For the nine months included in the report the amount of benefits was \$81,719.90. Since the order was founded it has paid out for death benefits \$1,219,514.75. Every department of the Reformers is reported as being in good condition. President Taylor not many weeks ago made a trip to the extreme West in the interest of the order, and returned to Richmond greatly encouraged.

IN the recent death of H. J. Green at Charlotte, N. C., the insurance world lost a splendid representative. Mr. Green had charge of the Southern work of the Royal, and had succeeded in building up a large business. His office in Charlotte employed steadily seven or eight clerks.

OUR advice to our friends throughout the South is not to have more than one bank in a city. Too many are going into the business who really have no knowledge as to the requirements of banking; for banking is a science. We believe we should seek to establish diversified enterprises rather than enter altogether into banking and insurance. If we do not there is going to be trouble.

It is reported that M. M. Lewey, editor of the "Florida Sentinel," and President of the Florida Negro Business League, will soon make an effort to organize a bank among the Negroes of Pensacola. Pensacola is a flourishing city, and its Negro population most progressive. If Mr. Lewey decides definitely to start a bank, we believe it can be made useful and helpful to the people.

Colored Co-operators of America

WHAT may fairly be called the financial fever has taken hold of the American Negro, and everywhere, upon every hand, he is turning his mind and hands to financial development, thanks to the influence of the National Negro Business League. In the city of Yonkers, New York, is the home of a comparatively new undertaking, but what bids fair to become, in time, one of the real substantial institutions of the country. The men behind it are successful men, who are each a part of the commercial life of his city, and enjoys the highest respect of his neighbors. Seldom has a project started out under more favorable circumstance than the Colored Co-operators of America.

The Colored Co-operators was founded in July 1904, with a capital of \$50,000, and is incorporated under the laws of the state of New York. Six men, all Afro-Americans, subscribed for the capital stock in order that the purposes of the organization might be put in operation. The incorporators are Francis J. Moultrie, John J. Symer, C. E. Scott, J. R. Green, Thomas S. Lane and Jeremiah Webb. The projectors of the company were acquainted with the hardships experienced in selling capital stock to the public, and determined that it could the better gain the confidence of the people with whom it purposed to labor by coming before them with a subscribed capital than by seeking them in the capital's disposition. The record

of the company since its organization tells very forcibly how wisely its founders decided. Confidence was immediately inspired and the people were not restive while the officials of the company explained their plans and hopes. The objects of the corporation, the directors of which are students of the economic condition of the Afro-American people, is primarily to encourage the people to purchase real estate, and erect homes, both for occupancy and as an investment, such encouragement to be augmented by practical assistance through co operation and a certain amount of financial assistance, and by turning the great rental sums that now flow out of the pockets of the colored people contribute to the owning of property and the financing of large mercantile institutions. It may be that the Board of Management may yet consider the advisability of operating a bank in connection with the work now being done. Not too much is it to say that this may easily be done if the growth of the corporation during the next five years keep pace with the record of the present. It is well, too, for all of these distinctly racial institutions to control a bank of some kind, even though it is but a savings institution. Through banks, much otherwise denied is easily obtained, especially in relation to the broadening plan of any co-operative work.

This corporation proposes to do even more, and were it not that it has already

accomplished more than even the promoters expected, we would not mention this additional purpose and plan. It very wisely sees the necessity of opening and operating stores in order that profit may be had through commerce and positions opened for the young men and women of the race who come out of college and schools with nothing to do save teach, preach, practice medicine and law, or seek work in positions representing the other extreme of the economic rope. In due season the co-operators intend to engage in manufacture, thus giving employment to colored men and women, and demonstrating the possibility of the mill under Negro control.

Already the corporation has gotten hold of valuable property in the cities of Yonkers, where alone it controls \$125,000 worth of very desirable property, Poughkeepsie, Tarrytown and Mt. Vernon. All of this property has been secured within two years, and so secured that it is unlikely to again revert to the original hands, but rather increase in value year after year, and form a permanent basis for development such as was never dreamed of. Since these Afro-Americans came into control of this property, what is commonly called prejudice has very gracefully retired, or rather receded, and it is only now and then that it pokes out its head when men of sabre hue pass by. Money talks, and there is nothing so compelling as holdings in the soil.

In the city of Yonkers the company has built nine three story flats, situated only a quarter of a mile from the magnificent Ludlow estate, where dwell DeAngelin, Clara Morris, Kellor, the

magician; and just across the hills is the incomparable Park Hill settlement and the Park Hill Club; but a few leagues away is the Home for Aged Hebrews. Yet the earth has neither trembled nor quaked because black people have bought homes near by. In fact, since these houses were erected property has enhanced in value. The houses are modern, and their owners and occupants are respectable folk, who work week-a-days and go to church on Sunday, and take a lively interest in public affairs. When it became public that a Negro corporation had purchased property in this section of the city many raged, and not a few imagined a vain thing. All because the city had gotten used to the colored people living in inferior houses in worse neighborhoods. Alongside of these flats the company is now erecting a number of cottages which it intends to sell to its members, just as it has sold these larger flats to them.

In other sections of the city the company has bought property, and improved upon it, and placed in it first-class colored families. So that the company is solving the problem by teaching the white man that its directors know the principles of business, and the class of folk with whom it deals is solving the problem by teaching the city that colored people really do know how to live. These, after all, are the safest ways to solve the problem.

In Tarrytown and Poughkeepsie, where the company has valuable real estate, it is preparing to build homes for its members. The system by which these homes are purchased by the members is a very interesting one. For the most part these

larger houses are sold to several men who purchase as a unit, and make their payments in the same way.

At Yonkers, the home of the company, it has a co-operative store, the stock of which is now being sold, and which offers to its owners a per centage even upon the purchases they may make during the year. The stock of this business is sold at \$10 per share, and already nearly three thousand dollars' worth has been disposed of.

The officers have a comprehensive plan of action, and to that, we understand, they rigidly adhere. It is difficult to explain that plan in detail, but it has met and passed the law, and from it we have most comforting results, and the world wants results.

There is also connected with the Central Management an Insurance Department, which, instead of writing insurance itself, places such with the old line companies, merely acting as agent for its members. The Gold Bonds and

Debentures of the company are quite a feature. These bonds pay very heavy interest, and many have been sold to the people up the Hudson. The company has not confined its investments to the smaller towns, but has come down to New York. It owns a large apartment in West 98th street, which it holds for purposes known only to the directorate, but which, nevertheless, is a splendid investment.

The main officers of the company are John J. Smyer, pastor of the A. M. E. Zion Church, and a man of unusual force and vision and financial ability, and Francis J. Moultrie, a man of rare ability, who himself is a heavy property holder in Yonkers, where he has been in business twenty-five years and where he is highly respected. Mr. Smyer is the President and Mr. Moultrie is the Treasurer of the corporation. The General Secretary, Charles E. Scott, is a well-known business man of Yonkers.

KEEP THE DATE BEFORE YOU

THE NATIONAL NEGRO BUSINESS LEAGUE will meet in Atlanta Ga., August 29, 30 and 31, and remember that if you have not a local business league in your community that you should at once proceed

to organize one, and make it active in getting the people interested in business. Put yourself in communication with the undersigned.

FRED. R. MOORE,
4 Cedar street, N. Y.

Spelman Seminary, "The Mount Holyoke of the South"

BY ROSCOE SIMMONS

"O Spelman! Child of prayers and tears,
To greatness grown, to usefulness,
May larger measure of success
Attend thee in the coming years!"

"**T**HE Mt. Holyoke of the South," is the familiar name of Spelman Seminary at Atlanta, Georgia, the South's premier college for women, and of which the late Dr. J. L. M. Curry said, "There is no better school in any country for any people." And more is the pity that legislation forbids the doors of this great school,

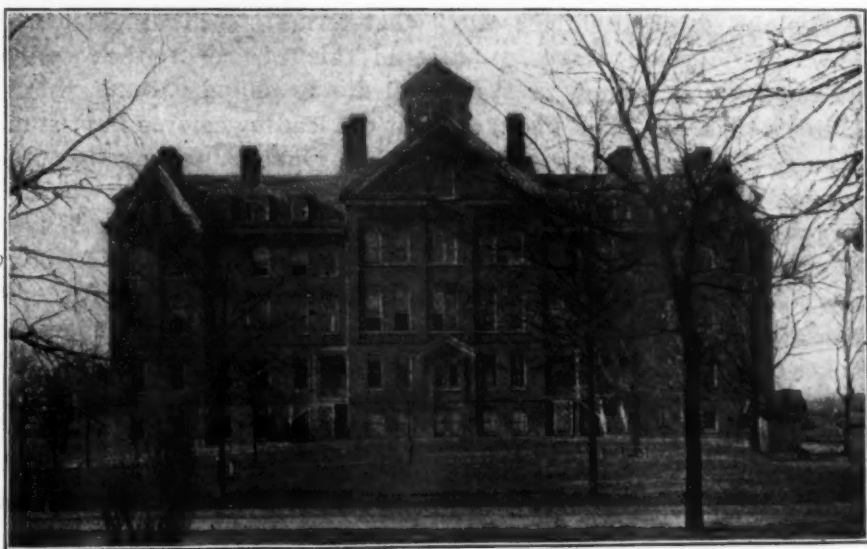
with a magnificent record behind it, and a golden future before it, opening to the young white women of the South. That same plaint may justly be uttered of all the distinctly high-class colleges for Southern Negroes, for they alone, excepting the University of Virginia, and possibly Vanderbilt University at Nashville, are real colleges, with a college curriculum and a college spirit. Just as there are in the South no schools for white women comparable with Spelman, just in the same proportion are there no



MISSSES GILES AND PACKARD, FOUNDERS OF SPELMAN SEMINARY

colleges comparable with Fisk and Atlanta and Talladega. These schools have the service of the best teachers and leaders from the first of New England colleges, and the constant influence and moral support of the best there is in New England life. The separate school laws of the South, therefore, do not, finally, harm the blacks, but rather undoubtedly recoil on the children of

sults of twenty-five years of incessant labor. Prominent black men had an equal part in the celebration, and a black woman, Mary Church Terrell, fairly carried off the oratorical honors of the occasion. Spelman is so much unlike the majority of schools in the South that have white faculties, in that, upon all occasions of festivity or celebration Spelman insists upon placing



GILES HALL

those who are responsible for the separate school laws.

Spelman Seminary was founded April 11, 1881, two months before Booker T. Washington reached Tuskegee. Just a few months ago it celebrated its twenty-fifth anniversary with a great deal of enthusiasm and thanksgiving. Men and women high in the Baptist Church, and in the general life of their several sections, gathered upon the expansive campus of the school, counted years and deeds, and joyfully noted the vast re-

colored people upon the program, and insists also that they shall feel perfectly at home. And in the main, Spelman's support comes from the white North through the Home Mission Board of the Baptist Church.

Spelman Seminary was founded by Miss Sophia B. Packard and Miss Harriett E. Giles, both New England women, whose consecration to a life of service and love in the vineyard where the laborers have never in the slightest equalled the harvest, has inspired hun-



MISS GILES AND REYNOLDS COTTAGE

dreds of young colored women to "go thou and do likewise." Miss Packard some years ago relinquished the work at Spelman for a higher place and the promised reward for faithful service to humanity. Miss Giles still lives, and directs the school, inspires its graduates, and is a constant ray of light and hope to the black womanhood of the South, and no less the pride of all New England, that boasts of the women and men it has sent out to carry the light to those hedged in by ignorance and poverty. The history of Spelman is a romance, and tells the story of faith and hope and sacrifice and unceasing toil. Not enough persons are familiar with its history, so that it will be a public service to give just a brief sketch of it.

In 1881 the Women's American Baptist Home Mission Society decided to open a school in the South for the education of colored women. Atlanta was chosen for its home. Miss

Packard and Miss Giles had been engaged in educational work in Connecticut, and in other New England centers. Because of the results that had attended their labors wherever they tarried, and because the new field in the South needed women who possessed faith and fortitude and moral courage, they were unanimously commissioned to go to Atlanta and begin the school. Where? And upon what terms? Neither of them considered this phase of the work. Duty called. Reaching Atlanta, they sought out the leading colored Baptist minister, Father Quarles, whom they found in earnest prayer for the women of his race. He welcomed these deliverers, as he called them, with affectionate joy, and immediately began to co-operate with them. He urged them to open school without delay, and invited them to use the basement of his church, "Friendship," for that purpose. The offer was accepted and on April 11, in that low, damp place, Spelman, the



NURSES' HOME



FRIENDSHIP CHURCH

present beautiful Spelman, with an attendance of eleven scholars, opened its doors. It is interesting to here note that in honor of Father Quarles' memory the magnificent library of the present Spelman bears his name.

The school continued to be taught in "Friendship" until February, 1883, when the "Old Barracks" long occu-

pied by soldiers of the Union, was secured. The school was moved into five of these rude buildings, and was then given the name of Spelman Seminary, in honor of Mrs. John D. Rockefeller's parents, zealous friends of the slave and of the freeman too. Since then the school has continued to expand in acres and buildings, and in the affections of the people. Miss Packard and Miss Giles so intelligently administered its affairs that attention from the South and from the North was early attracted to it. In 1886, the first large building was erected through the generosity of John D. Rockefeller, whose name it bears. Students from every section of Georgia, and from other Southern States came in troops, and the scope of the work continued to widen. The departments were opened in the following order: High School, Nurse-training, Missionary, Teachers' Professional School, College and Scientific. Not until 1897 was the college department



MACVICKAR HOSPITAL

opened, and as yet only six persons have finished that course. There is no college in the South, and but few in the North, more thorough in the work done in the college course than Spelman, or that can claim an abler or more devoted faculty.

In 1887 Packard Hall was built. Named for one of the founders of the school, it is fitting that it should be the principal home of those she dearly loved and sought to save. Giles Hall, named for the devoted President, who is herself the personification of charity and the apostle of the gospel of missionary effort, was dedicated in 1893, and is the home of the teachers' and missionary department. Mr. Rockefeller, upon receipt of so much proof of the value of the work and needs of it, investigated



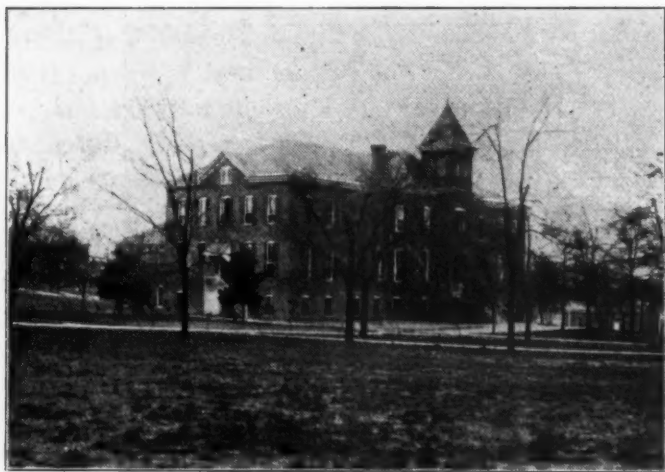
ROCKEFELLER HALL

Chapel. Business Offices and Home of High School Department

its influence and claims, and, as an endorsement of its work, as well as a tribute to the parents of his wife, generously provided for four new buildings, and in 1901 all were dedicated amidst enthusiasm and rejoicing. The buildings are each a handsome structure.

What a relief they were to the then cramped school! Reynolds Cottage is the President's home; MacVickar Hospital is the home of the nurse-training department; Morgan Hall contains the dining room and kitchen for the school, and dormitories; Morehouse Hall is given up altogether to dormitory purposes.

These, however, are not all the buildings upon the campus. A large brick laundry was erected in 1890. As far back as 1884 the school had a print-



PACKARD HALL

Dormitory and Quarles Library, named for Father Frank Quarles, Pastor of Friendship Church

ing office, and was issuing the "Messenger," one of the real good school papers that come regularly from the South. In 1891 an electric plant was installed. Ten handsome buildings, erected at

The recorded attendance of 6,000 during the past twenty-five years is divided between day students and boarding students, the division being nearly equal. The historian of the school has kept in close touch with the graduates and former students.



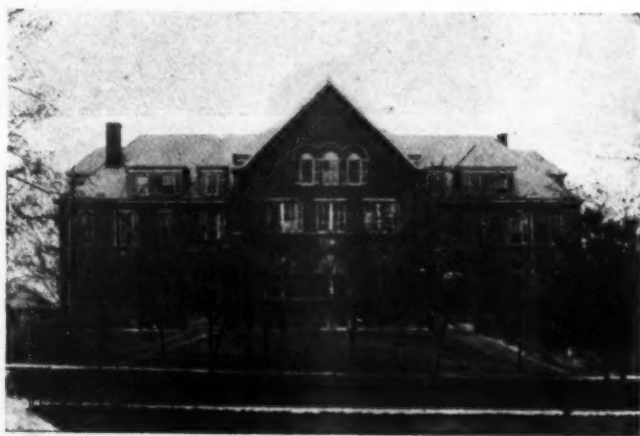
MOREHOUSE HALL

great cost, twenty acres of rolling ground, shrubbery, well-laid driveways and walks, Spelman's property to-day is valued at \$300,000, and is one of the best equipped schools in the South. So much for the material side of the institution. What has Spelman really accomplished? How many persons has it reached, and how many has it saved?

Eleven scholars attended the school on the opening day.

During its twenty-five years of life it has educated over 6,000 persons. The average enrollment during all these years was 596. For the silver year the enrollment reached 675, with an average attendance of 567.

Of the graduates 83 per cent. have taught since leaving school; 41 per cent. are now teaching; 17 per cent. are keeping house; 7 per cent. are still pursuing studies, in college, normal school, medical school, or business school; 12 per cent. are engaged in miscellaneous occupations, such as mission work, nursing, book-keeping, dress-



MORGAN HALL

making; 18 per cent. failed to report their present work. Spelman has furnished from her alumni fifty-eight teachers to schools aided by the Ameri-

can Baptist Home Mission Societies, and forty to city graded schools. She has sent six missionaries to Africa and is now preparing three Congo girls to return to their native land for service.

That is a record of which Spelman is proud, and in its pride our countrymen may well join. The graduates are to be found in twenty-one states of the Union, in Canada and in Africa, and

How far this religious spirit has permeated the school is brought home in the fact that 1,291 students have been converted, and saved, during its years of existence. The Spelman wife is an incomparable asset to the Negro minister and teacher of the South. No less than eighteen are the wives of teachers, and twenty-four are the help-meets of preachers. And wherever you find a Spelman



BASEMENT OF FRIENDSHIP CHURCH
Spelman Seminary opened in these quarters

from every community where these young women have labored has come the most satisfactory and gratifying reports of their work and of the rectitude of their behavior. The graduates proper number 251, and certificates have been granted to another 251.

One never meets a Spelman graduate without noting her fervor of religious belief as well as grace and refinement. In the division of ethics in the college department, the ethics of Christ are held up as the standard of morality.

wife you find a good school and a good church. She enters right into the life of her husband's work, and meets those among whom he labors, so sympathetically, so wisely, that seldom is it that after a few years we do not find her neighborhood, her community, completely, and naturally, transformed. The Spelman woman is first of all a good woman. And the Negro womanhood of the South needs such leadership as Fisk and Spelman are supplying.

Rev. Dr. E. R. Carter created a great

deal of laughter at one of the recent anniversary meetings by saying that very few ministers have the courage to preach when he knows he has a Spelman auditor, so critical is she; so that her continued presence in his congregation drives him to an intelligent preparation of his message. Rev. J. H. Gadson of Tuskegee and President J. E. Brown of Augusta, Ga., and Principal

world. Every Spelman graduate impresses you first as a missionary doing good, and then as an educated missionary intelligently applying the lessons handed down by the noble Harriett Giles, the spirit of Sophia Packard, and by the school's remarkably devoted faculty. From Africa came Miss E. B. DeLaney, a graduate, to the recent silver anniversary. She gave a thrilling



A VIEW OF SPELMAN'S CAMPUS

N. W. Reddick of Americus, at this same meeting, very eloquently told of the Spelman graduate, respectively, "As a Pastor's Wife," "As a Helper in Every Good Work," and "As a Church Worker." Each paid a tribute to the superiority of the Spelman woman, and her influence especially upon the womanhood of their race, and dwelt particularly upon the inspiration of her character.

Spelman is distinctly a missionary school, and the missionary spirit follows the graduate into her work out in the

account of the progress of the work in the fatherland. Miss DeLaney is the most prominent of the six women Spelman has sent to Africa to labor for the Master. But right in the heart of the South may easily be found Spelman women who are doing an equally important and original work for the race and Christ. Often her missionary efforts are confined to a single home, but always she saves and blesses that home.

The faculty at Spelman, in more than one way, is remarkable. Twenty-five years ago the faculty was composed of

two persons. There are forty-eight in the faculty at present. Fourteen of this number have served from ten to thirteen years; ten have served from thirteen to twenty years, and from twenty to twenty-five years five have served. No school in the South, white or black, can point to such a record. The thoroughness of the school may be traced to the constancy of the teachers, and to their perfect consecration to the labors in which they are engaged.

Dr. Wallace A. Buttrick, Secretary of the General Education Board, was one of the most enthusiastic of the long line of distinguished visitors to Spelman's silver anniversary. He delivered the closing address, and what he said of Spelman's work and mission is about the verdict of the black people and the white people. He said:

Dr. J. L. M. Curry once said, "There is no better school than Spelman in any country for any people." I confirm and emphasize his words. This is true because of the spirit and character of its founders; because of the permanence and stability of its teaching force, of which fourteen have served over ten years and whose average term of service is seven years; because of the ideals and aims of the institution. The teachers have worked for inadequate salaries in sacrifice and holy service. The school has sought the elevation of the womanhood of the race. It is essentially a home; students are assimilated to the home ideal; they are mothered. The course of instruction is thorough and so is the standard for promotion and graduation. It sets forth the significance and dignity of the domestic life as the highest function of womanhood.

It was quite fitting that to this pronouncement of a Northern white man, a

friend of the Negro for many years, a Southern white man, also a friend of the Negro, should make reply. Dr. W. W. Landrum, next to Bishop Galloway, the best known of Southern divines, spoke for the South. "Spelman's work," said he, "is as important as any work in the South; it is a work deserving of the most sympathetic support from all peoples everywhere. Its influence is not to be calculated. We of the South are going to support it because of its worth to our civilization. There is no difference of race with God. The blacks and whites are both partakers of the divine nature. We must work out this problem in the wisdom God supplies. Spelman is one of God's agencies."

Miss Giles, zealous in the faith, active, and hopeful, in a recent review of the work, exclaimed: "What hath God wrought! But how could it be otherwise? To win souls for Christ was the dominant thought of the early workers; the motto of to-day is still 'Our Whole School for Christ;' and God says, 'Them that honor me I will honor.' And now, what does Spelman lack? What hinders the fulfillment of her high destiny? She needs an endowment worthy the work she is striving to perform. It must follow. The Lord is amply able to finish what he has so signally begun."

The cry for help from the South is urgent. But no institution has a higher claim upon the sympathies and means of the people than Spelman Seminary. It has wrought grandly. It is a noble institution. Its records of twenty-five years is its advocate, and a regenerated womanhood it may point to with pride and joy.

The Negro and The South

BY HARRY STILLWELL EDWARDS

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THIRTY years ago, when I was a boy in Georgia's central city, one part of the suburbs given over to Negroes contained an aggregation of unfurnished, ill-kept, rented cabins, the occupants untidy, and, for the most part, shiftless. Such a thing as virtue among the female members was in but few instances conceded. Girls from this section roamed the streets at night, and vice was met with on every corner. Recently, in company with a friend who was interested in a family residing in the same community, I visited it. I found many families occupying their own homes, flowers growing in the yards and on the porches, curtains at the windows, and an air of homelike serenity overflowing the entire district. In the house we entered, the floors were carpeted, the white walls were hung with pictures, the mantels and tables held bric-a-brac. In one room was a parlor organ, in another a sewing machine, and in another a piano, where a girl sat at practice.

In conversation with the people of the house and neighborhood, we heard good ideas expressed in excellent language and discovered that every one with whom we came in contact was possessed of sufficient education to read and write, while many were much further advanced.

Just one generation lies between the two conditions set forth, and the change may be said to indicate the urban Ne-

gro's mental and material progress throughout the whole South. Of those of us who see only gloom ahead for the Negro, the question may be fairly asked, Where else in the world is there a people developing so rapidly?

The men who have purchased these houses, the women who keep them, have achieved a higher standard of citizenship, and the reaction on their descendants has, so far as their influence is operative, helped to free the streets of vice. So far as this community is concerned, one great stride toward the elevation of the race has been taken and the pace set.

I single out this community because it is near at hand, and its history within my own experience, and because the factors underlying its regeneration are those on which the South must rely for an eventual settlement of the most dangerous phase of the so-called race question—a settlement to arrive rapidly along natural lines, if undisturbed by the mistaken zeal of meddlers, and slowly in proportion to their interference.

The community is on the high-road to a better civilization, because the male members command a higher scale of wages, and because they have become home-owners. And they command higher wages partly because the country is prosperous, but mainly because education has opened up to them a pathway

for ideas and taught them to observe and think. For it may be stated as a fundamental that progress ever travels on ideas and abject poverty is embalmed in ignorance.

To attempt an analysis of the singular but well-known sense of manhood and independence that comes with the consciousness of a home all paid for by one's own labor, would require more space than this whole article may hope to command; and it would be unnecessary to a full appreciation of it by the home-owning public. Every man who has possessed in fee simple a spot of land knows the feeling. The happiness of home-owning strikes the American Negro with peculiar force. The centuries have taught him that the people who command respect are the owners of lands and homes; and once in his own home, the home itself begins to teach him higher things. The home at once demands to be made attractive. It demands respect not only from its occupants, but from its neighbors. It demands safety from invasions. It takes on a sanctity that extends to every member of the family, and decent living is the rule. No stranger may at night signal in the shutters of this house, no woman venture forth to roam the streets. It has become the home of a self respecting American citizen.

And having secured for himself a permanent home, the possessor adds himself to the higher class and demands that the public around him share the respect he feels for himself. Moreover he becomes amenable to the reasons which sway all other home-owners. He sees the force of arguments for low taxation, good streets, adequate police ser-

vice, quick transportation, and fire departments. And seeing so much, he eventually learns that his ballot must neither be suppressed nor sold.

And every man removed from the ranks of the homeless to the ranks of the home-owner is an element of danger to a community converted into an element of safety.

The safety of the South lies in such conversions. The first attack on the problem of the Negro, therefore, is to make his interests coincide with those of the whites—make him a home-owner.

There is, however, a deeper philosophy in the possession by fee simple of a home than is indicated in the foregoing. At the risk of becoming dogmatic, I confidently venture the statement that no man can expand to his full possibilities in a rented house. The Christian virtues blossom in their perfection about one's own fireside. Every lesson of morality, every elevated thought, doubles there its power and influence. And this is as true of the nomad's tent, the Negro's cottage, as of the homes of the rich and strong. Here is the beginning of all good government; the family is the type of the state. The men who have learned to command their own full powers and restrain themselves constitute, when united, a community, and the union of communities is the state. As a nation, we may bathe our brows in the clouds, but we shall always warm our feet by the firesides of home.

While I do not advocate the selling of their farming lands by Southerners to anybody, the logic of the Southern solution is to lay a pathway by education to the jungles of the Negro's mind and en-

courage him to become a home-owner and a citizen. And so irresistible is this logic that those who stand for his total disfranchisement stand also committed against his education. In protecting his own home, he will necessarily protect those of his white neighbors. In rendering his family secure, he will secure also the families of all. It is the give and take of civilization, and history records revolution and ruin where one element of society is too long reckless of the safety and welfare of another.

And in the conclusion of this argument for the Negro in his own home, I shall state that though closely connected with the press for twenty-five years, I have never known a home-owning Negro to commit the nameless crime.

Perhaps I am too much an optimist to be a valuable witness in the unending trial of the Negro before the bar of public opinion by press and pulpit; but I see no unavoidable danger to the South in his presence. On the contrary, I believe in his final, complete, and peaceful incorporation into the American system without injury to himself or to his white neighbor. Forty years ago he emerged from slavery virtually without more than the clothes he wore on his back. Twenty years later he owned in this city (Macon) \$167,990 worth of taxable property, and in 1903, \$253,950. In 1886 the aggregate value of the Negro's property in this city and the surrounding county was \$445,220, and these values had risen in 1904 to \$823,295. Elsewhere he has done even better. There is hope for a race with such a history, and those who talk of substitution and deportation may do well to consider

where the South will find a substitute who will preserve the peace and achieve more. The Negro has much to learn, but the question arises, Is it easier to teach him, put him to work when idle, restrain him when evil-minded, and strip him down to an earnest, industrious worker while the leaven of home influence is working in him, or easier to call in an illiterate alien of different language and centuries of the shadow of a king and make an American of him?

And who is going to deport the Negro, and under what law? Deportation is the idlest dream ever dreamed by an American. The fact is, few serious-minded Southerners want to part with him.

It is the Negro's misfortune that he may by a few stump speeches and a pot of ink be made a bogey on the approach of every election. Let us meet this fact squarely and philosophically; no man, woman, or child living to-day will ever see an end to this bogey business in politics. Its recurrence is inevitable. But all the people need not be fooled all the time; and so may we of to-day who have graduated take a dispassionate view of the solution.

Looking back through the American history of the Negroes and considering the vicissitudes of their life, the hardships some of them have endured and the resultant condition, their faithfulness in captivity, their peacefulness for two hundred years, their swift evolution from complete ignorance, their rapid adoption of the white man's methods, and their amiable life as a people, the fair-minded and unprejudiced student must accord them a high place among

the laboring populations of the earth. As a race they have done well. As a race they are doing well. As a race they can and do produce criminals. So does our own; so does every race under the sun, every state, every city.

But the crime of a white man against a white man or white woman is one thing, and the crime of a Negro against a white man or white woman is another. Human nature and the instinct of the race make it so. It is the South's misfortune; it is the misfortune of the law abiding Negro. There is no remedy for the fierce passions of resentment against the Negro criminal except the complete evolution of the negro.

Shall we assist or retard it? For what is the South spending its millions on the Negro if not to assist it? I regret that there are good men in some regions who believe that an ignorant, hopeless people are easier to control and safer to live with than an educated and aspiring people. We are accustomed to call the South's difficulty "the race question," and in accepting this term we lose significance of the real issue, and debate impossible remedies. It seems to me that the real difficulty lies in the fact that we have in the South a conflict between two degrees of moral development embarrassed by a difference in race. There is no race conflict. The South is immensely friendly to the good Negro.

Is there anything in the South's domestic organization so endangered by the people as to justify a sacrifice of individual independence and freedom of thought? The white race controls the legislative departments as well as the

judiciary, political and municipal. They have the wealth of the South, the lands, the mines, and the railroads. And they have the experience of centuries as well as the sympathy of the world, including that of their late opponents, whose money they are handling by millions. Over and above all, they are backed by Anglo-Saxon instinct to command.

We know to the youngest college boy that this country will never in part or in the whole be governed or directed by other than the white race. There is room enough here for the Negro as a citizen, room to expand, develop, and be a man; and nowhere on earth is he safer in person and property than in the South: but there is no chance for him, or for any other than the Caucasian, to control the destinies of this nation or any state therein. The situation is not of his or anybody's making. Neither political party is responsible for it. It is simply a question of race and majority against race and minority; and the white race increases both by natural increase and accessions from without, while the Negro is limited to natural increase.

There is no threat to the South in the Negro's presence there. For at last the only Negro who threatens our civilization is the criminal Negro; and the only white man who threatens the Negro is the white criminal; and our whole system is a failure if this question may not be left where Georgia has placed it, in the keeping of the courts, the church and the school-house. It is safe to leave it there. And while he gropes his way toward the light, it is wise and charitable to give him aid,

comfort, and the benefit of a broad Christian tolerance.

The situation is one that appeals to the common sense of the Southern people; and this term may be enlarged to embrace the law-abiding, property-holding, and intelligent men of African descent. I believe these men, recognized as factors in our industrial development, will become passionate lovers of their native land and defenders of their homes side by side with their white neighbors. It needs only tolerance, forbearance, encouragement, and the recognition of individual merit to accomplish this. Social equality, the nightmare of the former generation, the

jest of this, has no bearing on the subject. Let us, with regard to party, invoke the material aid of these people to build up the South, and continue, but in an increased degree, to give them guarantee of the same security of life, liberty, and property that we enjoy.

As among us the higher type control, so among them. Side by side, each in his own sphere, the Southern white man and the Southern Negro may abide mutually helpful as Americans.

Neither can settle the questions involved in their lives, but both may; and despite political riders, I believe both will. I must believe this or prepare my descendants to face anarchy.

Notes of The Church

BISHOP JAMES W. HOOD, the oldest living Bishop in America, and Senior Bishop of the A. M. E. Zion Church, has completely recovered from a stroke of paralysis which he suffered three months ago. At the recent commencement exercises of Livingstone College the Bishop was present and took part in the exercises at the corner stone laying of the Hood Theological Hall, named in his honor, and dedicated to an intelligent ministry in the Zion Church. No Bishop has fought harder or more constantly than Bishop Hood for a consecrated and intelligent ministry for his denomination.

THE Baptist Home Mission Board, the central working committee of the Baptist Church, has decided to widen its

work among the Negroes at the South. To this end the Rev. Dr. George F. Sale has been appointed Superintendent of the Southern work. The Board has also definitely decided to build a new Roger Williams University at Nashville, which was destroyed by fire last year. An appropriation of \$100,000, to cover the cost of buildings, has been made by the Finance Board.

THE African Methodist Episcopal Church is enjoying a satisfactory temporal life. The Church Extension Society reports an income of \$22,824.59 for the year just closing, while Dr. H. B. Parks, for the Board of Missions, reports that the contributions toward the support of his department was increased by \$18,310.



PROF. GEORGE W. CARVER

A Negro Soil Doctor

AT TUSKEGEE INSTITUTE, Alabama, there is a man who doctors soils. He is Professor of Agriculture at the Agricultural School connected with the Institute, but his reputation among the investigators and teachers of agriculture rests, to a large extent, upon the work he has done in curing sick soils. His name is George W. Carver.

It is, perhaps, not generally known that soils run down and become sick, a good deal like animals. That is not a scientific way of stating the matter. It is a little too picturesque for science. But Mr. Carver is not merely a scientist, he is also something of a poet and a lover of nature for her own sake. He has a genuine liking for the soil in which he works, and as a teacher of agriculture he is at his best when, standing in the fields of the experimental farm, he tells his hearers something of the interesting work he has been doing to improve the quality of the soils about him. At such times he falls unconsciously into the habit of speaking of the soils as if they were his patients.

"This soil," he says, holding up a clod in his hand, "was sick and run down. Our task was to build it up and give it back its fertility."

The soils which are contained in the nineteen acres of the Experiment Station at Tuskegee—and there are as many as twenty different soils—Mr. Carver has toiled and studied over until he has, so to speak, an intimate personal

acquaintance with them. He knows just how each one of them will behave under different sorts of treatment. He has been trying for nearly ten years now to correct and cure them and, as he says, "build them up." The fruits of his studies and labors covering this long period he has embodied in three bulletins: Bulletins 6, 7 and 8.

The first of these, covering the experiments of seven years, is entitled "How to Build Up Worn Out Soils." That is a great problem in the South. Slavery not merely degraded the people but it destroyed the soil. Just as in the Tuskegee Institute Booker T. Washington is making a great experiment in "building up" a people who are suffering from the effects of slavery, so here in this Experiment Station Mr. Carver is seeking to strengthen and build up a soil that is suffering from the effects of the same institution.

The other bulletins which follow are in a sense a sequel of this first bulletin. They are entitled, "Cotton Growing on Sandy Upland Soils" and "Successful Yields of Small Grain." They all deal with the results of this same experiment in "curing" and improving the soil. The first field from which Mr. Carver was able to get results, he describes as follows:

The field, ten acres in extent, had but little to characterize it other than its extreme poorness, both as to physical and chemical requirements. Indeed it was stated upon good authority that it was too poor to produce even a small crop of cow-peas.

The soil is variable in character, the whole field being underlaid with yellow, red and mottled clays, which cropped out here and there to a considerable extent.

The surface soil consisting of a very light sandy loam varied in depth as follows:

Southeast corner containing one-half acre was largely red and yellow clay lying directly upon the surface. Four acres running westward varied in depth from two to four inches before the clay was reached, was comparatively level, but much washed and contained a number of crooked, weedy and broken down terraces.

The above is joined on the west by one-half acre of apparently worthless sandy soil, ranging in depth from six to thirty inches. Much of the sand for plastering and laying bricks was gotten here.

The center of the field is traversed by a narrow basin running somewhat diagonally across it, varying in both width and depth from a foot to several, extended over half its length, through which a stream of water flowed constantly during wet weather.

The remaining part lies to the north and gently rises to about thirty feet in height. The soil was practically sand clay, and owing to its altitude this hillside was badly washed. The whole ten acres was full of large stumps.

It will be seen from this description that it was not a very promising piece of land upon which to test one's theories of agriculture. But it had this advantage—a theory which worked here was pretty likely to work elsewhere. If it was possible to make this land profitable it demonstrates pretty clearly that all the other worn out soils in the South can, with patience and science, be made profitable.

In this bulletin Mr. Carver tells how he doctored these soils; how he built them up physically first and then how he added new chemical elements. These chemical elements changed the whole character of the soils. It rid them of many "diseases," that is to say germs of all kinds of fungus growths which attack plants, particularly those grown in "poor" soil, and destroy them. Where it has not done away with these germs it has furnished the plant nutriment that has made it healthy and strong so that it could resist their attacks. This is what Mr. Carver means by doctoring the sick soils.

What was accomplished with these soils is indicated by citations from Mr. Carver's report. In one of the first attempts to raise a crop upon the soil in 1897, with the best methods and abundant use of fertilizer, there was a net loss on the operation of \$16.25. The next year's operation brought a net gain of \$4.00. The value of the crops continued to increase under the care of the soil doctor until in 1904 he was enabled to produce on one plot of ground eighty bushels of potatoes per acre, which with the other crops sown and harvested on the soil that year brought in a net return of \$75.00 per acre. In 1905 he succeeded in raising a five-hundred-pound bale of cotton on this same soil, which is nearly four times the average amount of cotton grown on an acre of soil in Alabama.

These reports and the others issued by this Experiment Station have attracted wide attention. Mr. Carver says that there is scarcely a day during the year that he does not receive a letter

from some part of the world for one or more of these bulletins detailing the methods of dealing with worn out soils. Some of these letters come from as far away as Australia. Others from South America and from Europe.

George W. Carver was born of slave parents during the War of the Rebellion. He was separated from his father and mother when he was six weeks old. They were sold to a distant plantation and he, a sickly infant, was left to the care of a family of the name of Carver. He was always interested in plants from the time he was a child, and his talents attracted so much attention that Mr. and Mrs. Carver became very proud of this precocious black boy.

But difficulties with other members of

the family finally led young George and his brother to leave their home and go North. They wandered about for some time and finally lost track of each other somewhere in Kansas. After many strange adventures in his effort to gain a living and an education young Carver found himself at length at Winterset, Iowa. He made friends at this place who encouraged and assisted him to enter the Iowa Agricultural College. He graduated here with distinction and was the author of the class poem. After graduation some one who had made his acquaintance told Dr. Booker T. Washington about him. Mr. Washington induced him to come to Tuskegee Institute as teacher of Agriculture, where he has remained since that time.

The Plantation Melody

IN all ages nations have had their seasons of joy and their seasons of sorrow; they have had their periods of doubt and their periods of belief; and unconsciously, these feelings have found expression in song.

America, from its earliest times, has been a country of bustle and activity, and although it has passed through its seasons of joy and sorrow, the human expression in this new world has found its outlet in vigor and ingenuity, rather than in the beauty of song; and so it was left to the Negro in his expression of hope and fear, of joy and sorrow, to give to the world the sole American music. Strange, indeed, is it, that the cry of the slave in America should stand

forth as America's sole music, and, as one writer said, "the most beautiful expression of human experience born this side of the seas."

This music stands as the expression of a people who, though in servitude, always held a vision of the Promised land where "trouble would be over" and "where the weary would find rest." These expressions of their hearts' deepest feelings have been called "Jubilee Songs" and they have been called "Sorrow Songs." How suggestive are both terms! As Jubilee Songs they tell us that life, despite its afflictions, was joyous to the slave, careless and happy. As Sorrow Songs they tell us of suffering; of misunderstanding and doubt; of longing

towards a truer life and a truer world, yet through the sorrow there breathes a hope, a faith that somehow, somewhere, "All will be well."

When the slave's heart was filled with sorrow and the last ray of hope had, for a time, taken its flight, there would burst forth from his overflowing heart the sorrowful strains of that well known melody:

"Nobody knows the trouble I see, Lord,
Nobody knows but Jesus."

His disappointments the slave expressed in that beautiful song,

I must tell Jesus all my troubles,
I cannot bear my burdens alone,
I must tell Jesus all my troubles,
Jesus can help me, Jesus alone.

There are other songs, scores of them, sung in the same strain, representing the trials and tribulations of the bondman; yet, he did not always sing of sorrow, for there were periods of joy; periods when the slave was lifted, as it were, far above the cares of earthly wrong and suffering; then he would burst forth spontaneously in that glorious song of hope and joy,

"In bright mansions above,
In bright mansions above,
Lord I want to live up yonder,
In bright mansions above."

In this song of jubilee, there is a representation of the slave's confidence in an ultimate reward for his suffering, and a steadfast hope of happiness in the future life.

To the slave, death meant a happy transition from a world of sorrow and unrest to a world of everlasting joy and peace. In nearly all the sorrow songs there is some reference to death and the joys to which it is supposed to lead;

such songs as "Gwine to see my mother some o' dese mo'nin's," "Steal away to Jesus" and that heart inspiring melody, fittingly termed the cradle song of death,—

"Swing low sweet chariot,
Swing low sweet chariot,
Swing low sweet chariot,
I don't want you to leave me behind."

These are but few of the many songs that represent the slave's disregard for death and his hope of the glories beyond.

Still in his lightest moods, the slave was not always entirely happy; for in his most joyous songs there is a strange blending of sorrow and unrest. The feeling that comes to most of us when listening to the sorrow songs, is inexplicable. We feel, I think, that there must have been in the hearts of the originators an aching void, an unutterable longing for truth and light. This soul hunger is very aptly portrayed in the song, whose application, even to-day, is almost universal:

"My soul wants something that's new, that's new,
My soul wants something that's new,
My soul wants something that never dies,
My soul wants something that's new.

The melodies from which I have quoted are by no means the most typical, nor the most beautiful; they are simply a few among the many beautiful expressions which the curse of slavery drew from the overflowing hearts of our people.

The slave music of the South presents a rich and extensive field for research and study, the significance of which has as yet scarcely been conceived. The few individuals, who have been inclined

to survey this broad field of Negro melody, have found it an exceedingly difficult task. Experience has taught them that these crude expressions of human experience must either be rendered in their rude simplicity, or developed without destroying their original characteristic, otherwise, the music loses its effectiveness and much of its natural pathos and beauty. It is for this reason that many of the most expressive of the Negro folk-songs have been left almost entirely untouched.

However, the careful development of the various parts of such songs as "Sometimes I feel like a motherless child," "Bright sparkles in the church yard," and "The Church of God," suggests a possibility of making more than has ever yet been made out of slave music.

Thomas P. Fenner, who was one of the first to take an interest in developing the "Sorrow Songs," said "The harmony which adds so much to the slave music is seldom broken by discord." He adds also, "It is almost impossible to explain this sorrowful music in words, to those who would sing it; the best advice is that most useful in learning a foreign language—study all the rules you

please; then go and listen to a native."

It is to be regretted that for the past few years the original sorrow songs have been rapidly declining; this has been due to the fact, that many of our people have an unfortunate inclination to despise the Negro folk-song as a vestige of slavery, and to think of it as something of which we should be ashamed, but to us who love this beautiful music of slavery, this idea has no significance.

Most of our ancestors who sang the sorrow songs, when they were the natural out-pouring of their sorrows and longings, have long since passed away, and it is left to us, this later generation, to preserve for ourselves and our posterity the expressions of their deepest and most sacred feelings. As individuals, each should feel it his duty to retain in his heart the most sacred feelings for the music of his fathers. As a race we should regard these sorrow songs as one of the most precious relics that our ancestors have handed down to us, and every Negro owes it to himself and his race to aid in perpetuating this rich gift ere this country loses its only original musical treasure—this wonderful music of slavery.



William Hiliary White, the Singer Merchant

THE singer-merchant, William Hiliary White is quite a character. He is an example of the possibility of one who improves the moments as they fly, and is not afraid to work, and will really do so. Mr. White came to New York City thirty-four years ago from Charlotte County, Va., where he was born in 1853. He had aspirations to become a musician, and having no funds to prosecute his studies, he established himself in business in University place. He succeeded in building up a profitable business. In the "spare hours" he worshipped Salfeggio and tried at vocalization, cultivating his taste for music by studying under Burleigh and Drury. After several years of study Mr. White engaged himself to the Southern Jubilee and South Before the War Company, and toured the state of Pennsylvania, meeting with gratifying success. However, his theatrical experience covered only one season, for the next year he returned to New York City, where he is a favorite in church entertainments and other social functions. He appears either as a reciter or soloist, having an extremely sympathetic tenor voice of volume and range. He ranks among the best tenor soloists in New York City. Mr. White has studied both music and literature with Prof. Pastor Penalver, President of the New Amsterdam Musical Association. Mr. White owns and personally conducts a very neat and profitable station-



WILLIAM H. WHITE AND HIS SHOP.

ery establishment in Columbus avenue, but a few blocks removed from a most exclusive section on the West Side, from whence comes most of his patronage. This is why we call him the singer-merchant. Mr. White, in the fullness of his ambition, very often refers to Shakespeare's versatile activity, and, it is presumed, prosecutes his work in the shadow of such a recollection.

Mr. White continues his studies in music, and he continues to widen his business. He has succeeded in both art and commerce.

Black and White

NOT often do we find Southern Negroes holding memorial meetings for deceased Southern white men. A few days ago the colored citizens of Athens, Ga., gathered in the court house to honor the memory of the late Walter B. Hill, Chancellor of the University of Georgia, who was, next to President Alderman, the best known educator of the whites in the South since the war. The court house, we are told, was filled with representative people of both races. The important addresses were delivered by Prof. S. F. Harris, principal of the Athens High Industrial School, and Prof. D. C. Barrow, Chancellor of the university.

It is a healthy omen when Southern colored men come together as citizens and take public note of the virtues of such citizens as Chancellor Hill; it is a no less healthy omen when Southern white men are not afraid to take note of the public service of colored men in the spirit that marked the recent testimonial tendered a colored minister by the citizens of Mobile. After thirty years spent with its gates this minister was about to depart for another field. The hope of the situation in the South lies in the growth of just such a spirit as marked these two incidents. Speaking of the interest Dr. Hill had in the education of colored people, Prof. Harris said:

"His record and dealings with the Negro of his city were just and kind, tinged with sympathy for my people in their struggle for life and recognition.

Mr. Hill was without question the friend of the Negro or any man who had in him the desire and would make an effort to do something worthy. Those most intimately related to him in domestic and public service take pleasure in acknowledging this. His servants admired him, the janitors of his college loved him, his sub-officials respected him, his country honored and revered him. * * * It was in his educational work that his sentiments and opinions on the relations of the races were so pronounced. When he became chancellor of the University of Georgia, he was also chancellor of our Negro college at Savannah. In other words he was chancellor of both races. He soon became a prominent member of the Southern Educational Board, and was often invited to address educational gatherings. The problem of Negro education in the South was among the many subjects he discussed. Because of general confidence in his sense of justice and experience in educational affairs, he was selected to address the great educational meeting at the University of Virginia, where he put himself on record as advocating fair treatment and adequate educational facilities for the Negro. There is no problem between the white man who is educated and owns property and the Negro who is educated and owns property. This Mr. Hill recognized and gave voice to in his public utterances.

"He was a good man, a powerful man, he was truly a benefactor. We

honor ourselves in the effort to recognize the chancellor's greatness and service to us and to all the people of the South; we prove our gratitude by paying tribute of respect to this great man; we will prove it more by living up to the standard that will justify and bless his labors for our uplift."

The speech of Chancellor Barrow was extremely sympathetic, and dwelt mainly upon the kindly side of Dr. Hill's character, his purity, and his steadfastness in sympathy and interest for the colored people.

We are quite sure that the value of this meeting is beyond overestimation. Already both in Athens and the surrounding territory there is a new feeling and a better between the races. Both the blacks and the whites are coming to see that after all the problem is one not beyond the power of solution, and that, as is often true in mathematics, the simplicity of the solution leads many a man astray.

Native African in British Army.

THE TORONTO GLOBE very recently gave us valuable facts as to the presence of native Africans in the British army. Aside from the description of the soldier and the method of recruiting the most interesting fact brought out by the Globe is mutual confidence and respect that English officers and native soldiers feel for one another. The West African fighter, so the Globe says, has the most perfect confidence in the justness of Baturi. Says the Globe:

It can be safely said of most of the West African tribes recruited in the British service that they are a splendid body of men, who take fighting as they

take their binchi (the native Hausa word for food.) In fact the only time they are ever known to really grumble is when provisions are hard to obtain. The ration allowance on service is one or two yams per diem, according to size. This dietary is, however, regulated by circumstances, and not infrequently they are left to their own resources to find food when it is not possible to obtain supplies at friendly villages.

The bases from which the expeditions are fitted out and start are at Sierra Leone, Accra, Axim, Gold Coast, with its military headquarters at Coomassie; Lagos and Northern and Southern Nigeria, with their respective bases at Lokoja and Calabar, the whole comprising the West African Frontier Force, under the Colonial Office, and officered by officers seconded from their respective regiments from all parts of the British Empire.

The fitting up of an expedition is by no means such a long and difficult undertaking as the uninitiated would suppose, for the active service kit of the West African native soldier is by no means a large or luxurious one. It consists of:

1 blanket and cloak (a waterproof sheet is now often carried instead of one or both of the articles.)

1 khaki shirt.

1 pair khaki knickers.

1 pair sandals.

1 pair puttees.

Rifle and bayonet, belt, haversack, &c.

The officer himself is at the most allowed only seven carriers; the load that each carries may not exceed sixty pounds. This total of 420 pounds embraces provisions for perhaps two months camp equipment, such as bed, bath, cooking utensils, &c., and does not permit, as can be readily imagined, of the inclusion of any unnecessary articles. No more odd spectacles can be imagined than to see a column of these fine swarthy Negroes marching along in Indian file.

Dawn in the Dark Continent

THERE are numerous indications at hand that Africa is beginning to rouse itself from the age-long slumber which has so long enthralled it. The invasion of the continent by Western nations has at last begun to stir the native peoples to a sense of their power and of the danger that threatens them. The following article from a recent number of the "Pall Mall Gazette" suggests, even if it does no more, something of the nature of the forces that are stirring in the minds of the people of the Dark Continent:

"From the Atlas Mountains to the Cape there have been continuous mutterings and murmurings of discontent, punctuated by more or less serious outbursts of armed resistance, which have invariably stimulated a general feeling of apprehension in proportion to the enormous numerical disparity between the white man and the native born. Only that sanguine self-confidence which has always been fraught with disaster can picture the destiny of Africa as placed irrevocably in the hands of the white races. On the other hand, nothing would appear to be more certain than that the problem of Africa's future is shrouded in dark and terrible possibilities.

"Those who have served in Nigeria or have passed many years in constant touch with the various peoples of North-west Africa have been brought into frequent contact with the pulsations of unrest which are ever throbbing up and down through the veins and arteries of

the great Dark Continent. For if ever a mighty struggle is organized against the white intruder it will be organized in the North. Here will be found the heart and brain of such a movement, and here already to-day there is in evidence a systematic organization ceaselessly at work, as many an officer of both the British and French colonial levies who has encountered its signs and symbols can tell. From time to time there have been volcanic outbursts, but the hour for a more general eruption would seem to be deferred, and until then the European may still count on the adherence of his native levies, and laugh if he will at the notion of any effective coalition against him.

Nevertheless, the ranks of the West African native regiments, and undoubtedly our Soudanese battalions further east, are crowded at the present moment with the adherents of this secret propaganda, and its priests, its traveling mullahs, or missionaries, come and go from east to west, from north to south, as freely and almost as invisibly as the winds themselves. We so far recognize the advisability, however, of keeping their movements under observation that it has long been a rule with us to compel these men to carry small passbooks, which have to be checked and signed by every British commandant in whose nation they seek to stay. And it will afford some notion of the ubiquity of these peripatetic Makaten when I say that a British officer recently, on examining the passbook of one of

them on the Gold Coast, found that the man must have been in Khartum at about the time of Gordon's death there.

"Not long since a native sergeant of the French levies deserted and joined the Nigerian forces. From this man, who was disposed to be very communicative, a brother officer informed me that he learned many particulars concerning the hopes and aspirations buried in the hearts of the native races, as well as of the mysterious organizations lying in the background by which they are stimulated and inspired.

" 'One day,' said this man 'when all is ready, we shall drive the white people out of Africa, but the time is not yet come.' Meanwhile he evinced no unwillingness to accede to his British officer's request that he should point out to him the members of the secret fraternity of the Senussi who were then in the ranks of the force in which he was serving, and whenever the two were together he was in the habit of giving his officer a prearranged sign whenever any Senussite came before him. In this way the officer ascertained that more than half of the men serving in his command belonged to the brotherhood and that two were actually priests, or mullahs, of this vast and far-reaching organization.

"With regard to the latter itself he learned much that was highly interesting. Something like 600 miles southward from the Mediterranean, and 500 from the Nile, lies the headquarters of this great fraternity. In the inaccessible town of Joffo, in the oasis of Kufra, surrounded by inhospitable desert, with wells sixty and seventy miles apart,

and the route known only to experienced guides—any one of whom would die a thousand times rather than betray it—the able and mysterious personage who is regarded by the myriads of his devoted followers as the true Mahdi is watching, planning and preparing for the great day, so long and eagerly expected, when the green standard shall be unfurled over Africa, and the dark races shall rise and battle for the land of their fathers.

"It has been too often assumed, even by intelligent people, that the natives of Africa possess no ideals, no patriotism or aspirations as to the future of their race. Never was a greater error. Regarding himself as the equal, if not superior, of the white man, the native is filled with a deep resentment at the latter's confiscation of his territory, weapons and liberty. The result is that for a long time there has been growing and spreading an instinctive community of unrest and a corresponding community of longing for the hour and the man that shall enable them to crush the hated white people who have so arrogantly seized their continent.

"Now, to one who has lived long within touch of this vast evolution of human forces the two facts of most noticeable importance are the steady development of this community of native feeling and the actual presence of the man—the potential leader, a personality, moreover, not limited by the span of human life, but represented by the headship of the confraternity. And what community of African feeling has Senussi-ism already achieved?

By its ceaseless propaganda and lofty

Mohammedan ideals it has drawn into a common brotherhood of religious enthusiasm the intelligent, liberty-loving Somali, the more degraded Negro of Senegambia, the fierce nomadic Arabs of the North, the ease loving Adamawese, and the savage Mabas of southern Wadai. Secret agents are at work not only in Africa, but in Europe as well.

"But Senussi is an astute statesman, who, just as he refused to associate himself with the false Mahdi of Khartoum, will only move when a favorable conjunction of circumstances, such as a great war in Europe, furnishes him with an opportunity to appeal to a wider unity of Mohammedan sentiment and action than has been seen for ages.

"Officers who have watched the movement both from Khartoum and Nigeria are satisfied that when such a psychological moment arrives the European will be confronted with overwhelming numbers, having an infinitely superior military efficiency and armament than any yet encountered in Africa, while numbers will have learned the arts of civilized warfare in the West African and Soudanese regiments of ourselves and the French.

"To the native races of Africa the fierce warlike spirit of militant Mohammedanism is infinitely more attractive than the higher moral standard of Christianity. Hence the former's rapid progress in Central Africa and the certainty of its further influence south of the Zambesi. Even those tribes which know not the name of Mohammed would realize on the morn of a Jihad that the man and the chance had come at last to strike a deadly blow at the hated white race.

"From amidst the wastes of the Sahara a keen eye is watching the development of events to the North as to the far South, where any troubles arising from the flaccid policy of Britain will be noted as surely as was the Majuba surrender, which abolished throughout Africa the legend of British omnipotence. To those upon the scene who have made a close study of the problems of underground Africa, nothing would appear more likely than that the outbreak of a great European war in which the three greatest holders of African territory were engaged would set the Dark Continent in a mighty blaze from the Atlas Mountains to Table Bay."



PERSONAL PARAGRAPHS

THE PEOPLE'S SHOE STORE located in Atlanta, Ga., which is owned and directed by a number of colored men, is doing a rather remarkable business. The store opened for business last April, and from the very first it was a flattering success. The volume of business done within forty-five days amounted to something over \$2,000. The business employs constantly several clerks, a book-keeper and a manager. The manager, Mr. Thomas Harper, is a recent graduate from an Atlanta college. Immediately after graduating from college Mr. Harper started out to interest the Atlanta men in a business venture such as he is now manager of.

SPEAKING of shoe stores, the largest shoe and findings store in west Florida is located in Pensacola and is owned by Mr. Samuel Charles, a colored man, a native of the city. Several years ago, after serving some years as an apprentice, Mr. Charles opened a repair shop on Palafox street. It was not long before he was the leading repairer of the city, spending as much in the daily press to advertise his shop as most shoe stores around him spent to advertise their shoes. Three years ago he opened his present establishment. He owns valuable property in the city of Pensacola, and has unlimited credit.

ONE of the best friends to Negro education in the South is James F. Post, of Wilmington, N. C., treasurer of the Atlantic Coast Line. For a number of years Mr. Post was the leading member of the Board of Trustees of the North Carolina State College at Greensboro, and supported President Dudley in all his efforts for the advancement of the Negro. Mr. Post has also been a friend to the Negro laborer, and their presence in such large numbers in every department of his railroad's shop is due to his interest and influence.

NONE but colored men are employed as firemen and switchmen on the Atlantic Coast Line railroad. There are over three hundred firemen and at least an hundred switchmen regularly employed. The wages of the firemen range from \$85 to \$125, and the wages of the switchmen from \$60 to \$100 per month. There are few or no firemen unable to manage and run an engine just as well as the engineers. There is a method in the charity of the A. C. L.

DR. GEORGE SALE, who retired from the presidency of the Atlanta Baptist College last month, and who was succeeded by Prof. John Hope, has been put in charge of all the educational work

in the South under the direction of the American Baptist Home Mission Board. Dr. Sale has been engaged in educational work in the South for almost a generation.

PROF. J. MCHENRY JONES has been re-elected president of the West Virginia Colored Institute at Institute, W. Va. Prof. Jones has served acceptably as president for a number of years, and the school has made marked progress under his direction. Its influence has widened perceptibly, and it occupies a unique place in the educational life of the state. Prof. Jones is Grand Master of the G. U. O. of O. F., and is just rounding out his second term.

ALL of the contested election cases from the state of South Carolina, each of the contestants being colored men, were decided in favour of the sitting members. It appeared that A. P. Pri-leau's case, from the first district, was a meritorious one, but the Committee on Privileges and Elections thought differently.

MR. G. M. HOWELL, the Atlanta tailor, who is supposed to introduce fashions into the society of Atlanta and the South, and who is vice-president of the National Negro Business League, was married June 22nd to a very cultured southern lady.

DR. HARRY MINTON, son of T. J. Minton, Esq. the well-known Philadel-

phia lawyer, was the only colored member of this year's graduating class of the Jefferson Medical College. Dr. Minton stood very high in all his studies.

HON. JOHN E. BUSH, for the past eight years Receiver of the United States Land Office at Little Rock, Ark., has been re-appointed and confirmed for the third term. Mr. Bush is second vice-president of the National Negro Business League, and is a director in the Capital City Bank at Little Rock.

J. A. HOPKINS, who succeeded William A. Pledger as editor of the Atlanta Age, is now managing editor of the Florida Standard, a very large and strong Jacksonville weekly.

PROF. L. J. ROWAN has been re-elected president of Alcorn College, Alcorn, Miss. Prof. Rowan was elected last year to succeed President W. H. Lanier, whose removal caused quite a stir in educational circles in the South.

JAMES M. HAZLEWOOD, of Charleston, is treasurer of the Board of Regents of the West Virginia Institute. Mr. Hazlewood is the only Negro treasurer of a state college of any description in the Republic. He is a prosperous business man.

THE "Florida Sentinel," edited by M. M. Lewey, issued its annual Trade number on the 23d of June. The issue is a highly creditable one.



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REV. J. C. YOUNG of Philipsburg, Pa., has sent us the first installment of an article the aim of which is somewhat out of the ordinary. Observing first the confusion arising from the fact that so many things are in a condition of flux and so many theories in a state of indecision, he seeks to set foot on terra firma by determining what things can be regarded as fixed and what opinions as unmovable. Being a minister, he immediately applies for infallible information to the Bible, from whose texts he deduces many conclusions which common sense also endorses. He decides that man is a fact and—our author is no disciple of Berkeley—that our earthly environment is a fact; and proceeds to discuss the ideal relations of these two facts. We shall be interested to see in his next article whither Rev. Young's observations and reflections lead him.

Rev. Young is one of the strongest friends we have and is rendering splendid service in our behalf. We wish him great success in his religious work and hope that the people will give him loyal support.

FIVE months ago we secured an agent up in North Pennsylvania. The first month he sold 200 copies of this magazine; the second, 300; the third, 500; the fourth, 600; for the fifth month he ordered 700 copies; his July order has been entered for 1,000. This agent writes that he never had a more pleasant task, nor more profitable. We desire active agents. We circulate in all parts of the world.

It is our purpose to issue a Business League edition of the Magazine at a very early date. This issue will reach a large number of business men of every description, and likely will be preserved with care. Advertisers should note this. It would pay you to advertise with us.

In every town there ought to be a COLORED AMERICAN MAGAZINE agent. A liberal commission on both sales and subscription is allowed. It is surprisingly easy to sell a copy of this Magazine.